

Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

Mr. Con. Skedros
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THE ORTHODOX OBSERVER

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It had happened in the village of Nazareth, hidden among the hills of far-off Galilee, from which the travelers had set out. At the time Mary was only betrothed to Joseph. An angel had appeared to her and had said, "Hail, thou that are highly favored, the Lord is with thee. Blessed art thou among women." When she saw him she had been troubled; what could such a salutation mean? "Fear not, Mary," said the angel, "for thou hast found grace with God. And behold, thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever." "How shall this be," asked Mary, "seeing I know not a man?" The angel replied, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke i. 29-35.)

JESUS AND HIS TIMES
By: Daniel-Reps



25n ΜΑΡΤΙΟΥ 1821

Τὸ 1821 ἔχει πνευματικὸ νόημα, γιατί πνευματικὲς ἦταν οἱ δυνάμεις ποὺ τὸ ἐπραγματοποίησαν. Ἡ ἀγία φλόγα τῆς καθαρῆς πίστεως τῶν πατέρων μας στὶς δοκιμασμένες ἀξίες τοῦ Ὁρθοδόξου Χριστιανισμοῦ στάθηκε ἡ κυρία αἰτία τοῦ μεγάλου θαύματος. Τοῦτο φαίνεται καθαρά σὲ ὅσα κείμενα ἀγωνιστῶν διεσώθησαν. Ἴδου μερικά.

«ΕΛΛΗΝΕΣ! Ο ΔΙΚΑΙΟΣ ΘΕΟΣ ΜΑΣ ΒΟΗΘΕΙ!...»,

ΔΙΑ ΤΗΝ ΑΓΑΠΗΝ τῆς Πίστεως καὶ τῆς Πατρίδος ἐλάβαμε τὰ ὅπλα, ὑψώσαμε τὴν σημαίαν τοῦ Σταυροῦ, γινήκαμε λιοντάρια καὶ τοὺς κατασπαράξαμε! "Ελληνες! θὰ τοὺς ἐξολοθρεύσωμεν τοὺς Τούρκους, διότι ὁ Θεὸς μᾶς βοηθεῖ, πολεμῶντας διὰ τὴν Πίστιν μας, διὰ τὴν Πατρίδα μας, διὰ τοὺς γέρους γονεῖς μας, διὰ τὰς γυναῖκες καὶ τὰς θυγατέρες μας, διὰ τ' ἀδύνατα τέκνα μας, διὰ τοὺς ἀδελφούς καὶ φίλους μας, διὰ τὴν ζωὴν μας, τὴν ἰδιοκτησίαν μας, τὴν ἐλευθερίαν μας, τὴν τιμὴν μας, διὰ τὰ δίκαια, τὰ ὅποια ὁ Θεὸς μᾶς ἐ χάρισε καὶ χωρὶς τῶν ὁποίων δὲν πρέπει νὰ ζήσωμεν εἰς τὸν κόσμον. "Ὅταν δ' ὁ δίκαιος Θεὸς μᾶς βοηθῇ, ποῖος ἐχθρὸς θὰ δυνηθῇ ποτὲ νὰ μᾶς ἀντισταθῇ;

Θ. Κολοκοτρώνης

ΕΙΝΑΙ ΕΥΔΟΚΙΑ Θεοῦ διὰ νὰ πληρωθῶσιν αἱ προρρήσεις καὶ ἀποκαλύψεις τῶν Ἀγίων...

Ἀλέξ. Ὑψηλάντης

Ο ΘΕΟΣ τῶν Χριστιανῶν εἶναι Θεὸς νόμου καὶ δικαιοσύνης. Δὲν εἶναι Θεὸς ἐκδικήσεων! Τρομάζετε οἱ ἄνομοι καὶ φιλάδικοι! Τρομάζετε!

Συρ. Τρικούπης (1823)

ΣΤ' ΑΡΜΑΤΑ ΑΔΕΡΦΙΑ!...

"Ἠγαπημένοι μου... "Ἦταν φαίνεται ἀπὸ τὸ Θεὸ γραμμένο ν' ἀδράξωμε τ' ἄρματα μία ἡμέρα καὶ νὰ χυθῶμε καταπάνου στοὺς τυράννους μας, ποὺ τόσα χρόνια ἀνελεήμονα μᾶς τυραγνεύουν. Τὶ τὴ θέλομε, βρὲ ἀδέρφια, αὐτὴ τὴν πολυπικραμένη ζωὴ, νὰ ζοῦμε ἀποκάτω στὴ σκλαβία καὶ τὸ σπαθὶ τῶν Τούρκων νὰ ἀκονιέται στὰ κεφάλια μας; Δὲν τηρᾶτε ποὺ τίποτα δὲ μᾶς ἀπόμεινε; Αἱ ἐκκλησίαι μας γενήκανε τζαμιά καὶ ἀχούρια τῶν Τούρκων· κανένας δὲ μπορεῖ νὰ πῇ, πὼς τάχα ἔχει τίποτε ἐδικό του, γιατί τὸ ταχιά βρίσκεται φτωχός, σὰ διακονιάρης στὴ στράτα. Οἱ φαμελιές μας καὶ τὰ παιδιά μας, εἶναι στὰ χέρια καὶ στὴ διάκριση τῶν Τούρκων. Τίποτε, ἀδέρφια δὲ μᾶς ἔμεινε. Δὲν εἶναι πρέποντας νὰ σταυρώσωμε τὰ χέρια καὶ νὰ τηρᾶμε τὸν οὐρανὸ· ὁ Θεὸς μᾶς ἔδωσε χέρια, γνώση καὶ νοῦ· ἄς ρωτήσωμε τὴν καρδιά μας καὶ ὅ,τι μᾶς ἀπαντυχαίνει, ἄς τὸ βάλωμε γλήγορα σὲ πράξη, καὶ ἄς εἴμεθα, ἀδέρφια, βέβαιοι, πὼς ὁ Χριστὸς μας, ὁ πολυαγαπημένος, θὰ θάλῃ τὸ χέρι ἀπάνου μας. "Ὅ,τι θὰ κάμωμε, πρέποντας εἶναι νὰ τὸ κάμωμε μιὰ ὥρα ἀρχίτερα, γιατί ὕστερα θὰ χτυπᾶμε τὰ κεφάλια μας. Τώρα ἡ Τουρκία εἶναι μπερδεμένη σὲ πόλεμους, καὶ δὲν ἔχει ἀσκήρια νὰ στείλῃ καταπάνου μας. "Ἀς ὠφεληθοῦμε ἀπὸ τὴν περίσταση, ὅπου ὁ Θεός, ἀκούοντας τὰ δίκαια παράπονά μας, μᾶς ἔστειλε γιὰ ἐλόγου μας· μιὰ ὥρα, πρέποντας εἶναι νὰ ξεσπάσει αὐτὸ τὸ μαράζι, ὅπου μᾶς τρώγει τὴν καρδιά. Στὰ ἄρματα, ἀδέρφια! "Ἡ νὰ ξεσκαθῶμε ἢ ὅλοι νὰ πεθάνομε· καὶ βέβαια, καλλίτερο θάνατο δὲ μπορεῖ νὰ προτιμήσῃ κάθε Χριστιανὸς καὶ "Ελληνας.

Ὁδυσσεὺς Ἀνδροῦτσος

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EDITOR:

EMM. HATZIEMMANUEL

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ΠΑΝΤΙ ΤΩ ΠΛΗΡΩΜΑΤΙ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

Τέκνα μου ἐν Κυρίῳ ἀγαπητά,

Καὶ πάλιν θὰ πανηγυρίσωμεν ἐφέτος τὴν ἐπέτειον τῆς Ἑθνικῆς Παλιγγενεσίας τῆς Γενετείρας μας Ἑλλάδος. Εἴμεθα βεβαίως Ἀμερικανοὶ πολῖται καὶ πατρίς μας εἶναι ἡ φιλελευθέρα καὶ κραταιὰ Ἀμερικὴ. Προερχόμεθα, ὅμως, ὅλοι ἐξ Ἑλλάδος, εἴτε ὡς πρωτοπόροι, εἴτε ὡς τέκνα πρωτοπόρων. Προερχόμεθα ἐξ Ἑλλάδος, πού ἐκείνη πρώτη ἔδωκε τὴν Δημοκρατίαν. Ὅλοι τὸ ὁμολογοῦν, ὅτι ἡ πατρίς τῆς Δημοκρατίας καὶ τῆς Ἐλευθερίας εἶναι ἡ Ἑλλάς. Καὶ πρῶτοι τὸ ὁμολογοῦν οἱ συμπολίται μας Ἀμερικανοί. Καὶ ὅλοι ὅσοι ὄνειρνον τοὺς ἔχουν νὰ ἐπισκεφθοῦν κάποτε τὴν πατρίδα τῆς Ἐλευθερίας καὶ τῆς Δημοκρατίας καὶ τὰ ἀνυπέρβλητα θαύματα τοῦ Ἐλευθέρου Ἑλληνικοῦ Πνεύματος: τὴν Ἀκρόπολιν, τὴν Ὀλυμπίαν, τοὺς Δελφούς, τὴν Ἐπίδαυρον, τὴν Σικυῶνα, τὰς Μυκήνας.

Χάριτι, ὅμως, Θεῖα, ἡ Γενέτειρά μας δὲν εἶναι γνωστὴ καὶ σεβαστὴ μόνον διὰ τὸν ἑνδοξον κλασικὸν πολιτισμὸν τῆς καὶ διὰ τοὺς ἀγῶνάς τῆς ὑπὲρ τῆς Ἐλευθερίας τοὺς παλαιούς καὶ τοὺς ὄντως κλασικούς, ἀλλὰ καὶ διὰ τοὺς ἀγῶνάς τῆς τοὺς μετὰ ταῦτα, πού ἦσαν ὅλοι, μὰ ὅλοι γενικῶς, ἀμυντικοὶ ἢ ἀπελευθερωτικοί, καὶ ποτέ, ναι ποτέ ἐπιθετικοὶ καὶ κατακτητικοί

Τρισχιλιετὴς καὶ πλέον εἶναι ἡ ζωὴ καὶ σταδιοδρομία τοῦ Ἑλληνικοῦ Ἔθνους, τοῦ αὐτοῦ, τοῦ ἐνιαίου, τοῦ διαπνεομένου πάντοτε ὑπὸ τῶν αὐτῶν συναισθημάτων τῆς ἀφοσιώσεως καὶ τῆς καθιερώσεως εἰς τὴν ἑθνικὴν ζωὴν, τὴν Ἐλευθέραν καὶ ἀνεξάρτητον. Τῶν συναισθημάτων τῶν αὐτῶν καὶ ἀπαρallάκτων τῆς Χριστιανικῆς νοοτροπίας καὶ διδασκαλίας, πού εὗρήκαν ὡς καταλληλότερον ὄργανον ἐκδηλώσεως καὶ ἐκφράσεως τὴν Ἑλληνικὴν διάνοιαν καὶ τὸν Ἑλληνικὸν λόγον.

Ὁ μεγαλειότερος δὲ καὶ ἑνδοξότερος ἐξ ὅλων τῶν ὡς ἄνω ἀγῶνων ἀναμφιβόλως εἶναι ὁ τῆς Ἑθνικῆς Παλιγγενεσίας τῆς Ἑλλάδος. Τὸν διεξήγαγον οἱ ὑπόδουλοι, οἱ στερούμενοι τῶν πάντων, οἱ λησμονημένοι καὶ περιφρονημένοι προπάτορές μας, μόνοι, ὀλομόναχοι μετὰ τὴν προσωπικὴν ἀνδρείαν τοὺς καὶ γενναιότητα καὶ μετὰ δύο ἐμβλήματα: Τὸ πρῶτον ἦτο: «γὰρ τοῦ Χριστοῦ τὴν πίστιν τὴν ἁγίαν...» καὶ τὸ δεύτερον: «Ἐλευθερία ἢ θάνατος!»

Καὶ τὸ θαῦμα ἔγινεν! Ἦρχισεν ὁ ἀγὼν τὴν 25ην Μαρτίου 1821 καὶ ἔληξε τὴν 20ήν Ὀκτωβρίου 1827.

Οἱ μὴ Ἕλληνες ποτὲ δὲν εἶχον πιστεύσει εἰς τὸ δίκαιον τοῦ ἀγῶνος. Ἀπείρως ὀλιγώτερον εἰς τὸ δυνατόν τῆς νίκης καὶ τῆς ἐπικρατήσεως. Καὶ ἐδῶ δὲν ἤμποροῦμεν παρὰ νὰ ἐνθυμηθῶμεν τοὺς πρώτους Χριστιανούς. Κανεῖς μὴ Χριστιανὸς δὲν ἐπίστευεν εἰς τὴν δυνατότητα τῆς νίκης τῆς Χριστιανικῆς ἀντιστάσεως. Καὶ ὅμως, αἱ κατακόμβαι, αἱ πυραὶ τὰ θηρία καὶ τὰ μύρια βασανιστήρια, ἔληξαν μετὰ τὸν θρίαμβον τοῦ Χριστιανισμοῦ.

Ἀπολύτως τὰ ἴδιον συνέβη καὶ μετὰ τοὺς προπάτοράς μας τῆς Παλιγγενεσίας τῆς Ἑλλάδος. Τὸ Μεσολόγγι, ἡ Τριπολιτσά, τὸ Χάνι τῆς Γραβιᾶς, ἡ Γέφυρα τῆς Ἀλαμάνας, τὸ Μανιάκι, τὰ Δερβενάκια, ἐδημιούργησαν ἀληθινὸν παγκόσμιον συναγεμὸν. Ἀναμφιβόλως εἰς τοῦτον προεξήρχον οἱ Ἀμερικανοί, πού μάλιστα καὶ αὐτοὶ εἶχον ἀποκτήσει τὴν Ἐλευθερίαν τοὺς...

Ἡ Ἑλλάς δὲν μνησικακεῖ. Ἡ Ἱστορία ὅμως γράφεται. Κανεῖς δὲν ἤμπορεῖ νὰ τὴν νοθεύῃ καὶ παραχαράξῃ. Καὶ ἡ Ἱστορία λέγει ὅτι οἱ Ἕλληνες ποτὲ δὲν ἔπαυσαν νὰ εἶναι ὅ,τι εἶναι. Ἡ 25η Μαρτίου εἶναι τρανωτάτη ἀπόδειξις τῆς ἱστορικῆς αὐτῆς διαπιστώσεως. Ὡς εὐχαριστήσωμεν καὶ πάλιν μετὰ ψαλμοὺς καὶ ὕμνους καὶ ὠδὰς πνευματικὰς τὸν Κύριον. Ὡς δοξολογήσωμεν Αὐτόν, διότι μετὰ τὴν πανσθενουργὸν Του χάριν ἔδωκε καὶ ἐχάρισε τὴν ἐμπνευσιν, τὴν δύναμιν καὶ τὴν ὑπομονὴν εἰς τοὺς ἐνδόξους προπάτοράς μας, πού ἀπεδείχθησαν ἄξιοι κατὰ πάντα καὶ διὰ πάντα, ἄξιοι τῆς αἰωνίας Ἑλλάδος καὶ τοῦ Ἑλληνοχριστιανικοῦ πολιτισμοῦ τῆς. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἴη μετὰ πάντων ὑμῶν. Ἀμήν!

Μετὰ βαθείας πατρικῆς ἀγάπης
καὶ διαπύρων εὐχῶν
Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ

ΣΗΜ. Ἀναγνωσθήτω ἐπ' Ἐκκλησίας
τὴν Κυριακὴν 23ην καὶ τὴν 25ην Μαρτίου.

ΜΥΣΤΗΡΙΟΝ ΘΕΙΑΣ ΕΥΣΠΛΑΓΧΝΙΑΣ

Διερχόμεθα τὴν Ἀγίαν περίοδον τῆς Μεγάλης Τεσσαρακοστῆς. Φιλοστοργωτάτη ἡ Μήτηρ Ἐκκλησία. Σοφωτάτη εἰς τὴν περὶ τῶν πνευματικῶν τῆς τέκνων πρόνοιαν. Ἀπείρως δὲ εὐσπλαγχνος πρὸς ἡμᾶς ὁ Θεὸς Ἰδρυτὴς τῆς.

Προετοιμαζόμεθα διὰ τὸν πανηγυρισμὸν τῆς μοναδικῆς Ἐξιλαστηρίου θυσίας τοῦ Σωτῆρος Χριστοῦ. Πρέπει νὰ τὴν πανηγυρίσωμεν κατὰ τὸ δυνατόν τελειότεροι ὥς πρὸς τὸν ἐσωτερικὸν μας, τὸν πραγματικὸν ἄνθρωπον.

Συνήθως ὀνομάζομεν τὴν περίοδον αὐτὴν περίοδον τῆς νηστείας. Δυστυχῶς δὲ οἱ περισσότεροι ἐξ ἡμῶν λέγοντες καὶ ἀκούοντες νηστείαν ἐννοοῦν τὴν ἀποχὴν ἀπὸ ὠρισμένων τροφῶν καί, πολλάκις, τίποτε περισσότερον.

Δὲν προσπαθοῦν ἢ καὶ δὲν θέλουν νὰ εἰσέλθουν εἰς τὸ βάθος καὶ πλάτος καὶ ὕψος τῆς λέξεως ταύτης ὅπως τὴν ἠγνόησε ἡ φιλοστοργωτάτη Μήτηρ ἡμῶν Ἐκκλησία καὶ ὅπως προσεπάθησε καὶ προσπαθεῖ νὰ τὴν ἐννοήσουν καὶ τὰ φίλιτατα πνευματικά τῆς τέκνα. Διότι ἡ Ἐκκλησία μας ἡ Ὁρθόδοξος ὅταν ὁμιλῇ περὶ νηστείας καὶ περιόδου νηστευτικῆς, κυρίως καὶ κατ' ἐξοχὴν ἐννοεῖ τὴν ἐγκράτειαν τὴν ἐσωτερικὴν, τὴν κάθαρσιν ἀπὸ τὰ πάθη, τὴν πνευματικὴν ἐξύψωσιν, τὴν ἐμβάθυνσιν τῆς πνευματικῆς ζωῆς, ἡ ὅποια ἐννοεῖται ὅτι ἔχει δημιουργηθῇ εἰς τὸ ἐσωτερικὸν ἐκάστου χριστιανοῦ, ἐκάστου συνειδητοῦ χριστιανοῦ.

Ποτὲ ἡ Ἐκκλησία μας ἡ Ὁρθόδοξος οὔτε ἐπίστευσεν, οὔτε ἐσκέφθη, οὔτε ἐδίδαξεν ὅτι ὁ πιστὸς τῆς μπορεῖ νὰ ἐπιτύχῃ τὴν ψυχικὴν του σωτηρίαν μὲ τὴν ἀποχὴν μόνον ἀπὸ ὠρισμένων λιπαρῶν τροφῶν. Αὐτὸ μᾶλλον εἶναι ἡ λεπτομέρεια τῆς ὅλης αὐτῆς μεγάλης υποθέσεως τῆς νηστείας ὅπως τὴν ἡρμήνευσεν ὁ οὐρανοφάντωρ Βασίλειος καὶ ὅπως τὴν ἀντελήφθη καὶ τὴν ἐδίδαξε ὁ μέγας προφήτης Ἡσαΐας.

Προσκαλούμεθα, λοιπόν, πρὸ πάντων κατὰ τὸν χρόνον τῆς Νηστείας νὰ καλλιιεργήσωμεν ὅλας τὰς χριστιανικὰς ἀρετὰς καὶ νὰ καταπνίξωμεν ὅλας τὰς ἀντιθέτους κακίας. Πῶς δὲ εἶναι δυνατόν νὰ γίνῃ αὐτό; Μᾶς τὸ λέγει ἡ σοφωτάτη καὶ φιλοστοργωτάτη Μήτηρ Ἐκκλησία: θὰ γίνῃ μὲ τὴν βοήθειαν τοῦ μυστηρίου τῆς Θείας Εὐσπλαγχνίας δηλαδὴ τῆς Ἐξομολογήσεως.

Ἡ Ἐκκλησία, κατὰ τὴν περίοδον κυρίως τῆς Ἀ-

γίας καὶ μεγάλης Τεσσαρακοστῆς μεταβάλλεται γίνεται, μετατρέπεται εἰς μίαν τεραστίαν πνευματικὴν κλινικὴν. Καὶ μᾶς προσκαλεῖ ὅλους, ναὶ ὅλους γενικῶς νὰ περάσωμεν ἀπὸ τὴν πνευματικὴν αὐτῆς κλινικὴν, διὰ τὰ ἴδωμεν κατὰ πόσον εἵμεθα ἐν τάξει κατὰ τὸν ἔσω ἄνθρωπον, διὰ τὸν ὅποιον κυρίως ἐνδιαφέρεται αὕτη.

Ὑπάρχουν εἰδικοί ἱατροὶ δι' ὅλας τὰς σωματικὰς ἀσθενείας. Κανεὶς μὴ ἱατρὸς δὲν ἡμπορεῖ νὰ κάμῃ τὸν ἱατρὸν. Οὔτε τὸν κάμνει, οὔτε τολμᾷ νὰ σκεφθῇ νὰ τὸν κάμῃ. Ἀπὸ κάθε δὲ ἄνθρωπον χαρακτηρίζεται, καὶ πολὺ δικαίως, ὡς παράφρων καὶ ἀνισόρροπος, ἂν τολμήσῃ νὰ παρουσιασθῇ ὡς ἱατρὸς ἐνῶ δὲν εἶναι τοιοῦτος. Καὶ ἂν δὲ ἀκόμη εὐρεθῶμεν εἰς τὰς χεῖρας τοῦ ἱατροῦ, μᾶς κατατρώγει πολλάκις ἡ σκέψις μήπως δὲν εὐρήκαμεν τὸν εἰδικόν, τὸν κατάλληλον, τὸν πεπειραμένον ἱατρὸν. Τὸ συμπέρασμα εἶναι πασιφανὲς καὶ κατάδηλον. Πολὺ περισσότερον πρέπει νὰ ἐνδιαφερώμεθα πρῶτον νὰ καταφύγωμεν εἰς πνευματικὸν ἱατρὸν καὶ δεύτερον νὰ εἶναι αὗτος ἱατρὸς οὗτος κατάλληλος καὶ πεπειραμένος.

Ὀνομάζομεν, συνήθως, τὴν Θεῖαν Εὐχαριστίαν φάρμακον ἀθανασίας καὶ ἀντίδοτον ἀθανασίας καὶ ἐφόδιον ζωῆς αἰωνίου. Εἶναι βεβαίως, ὅλα αὐτὰ ὑπὸ μίαν ὁμῶς μόνον προϋπόθεσιν. Ὑπὸ τὴν προϋπόθεσιν ὅτι ἡ Θεία Εὐχαριστία, τὸ Σῶμα καὶ Αἷμα τοῦ Κυρίου, θὰ εἰσέλθῃ εἰς τὸ ἐσωτερικὸν τοῦ χριστιανοῦ, ποῦ ἔχει τελείως καὶ πλήρως καθαρῇ καὶ ἀνακαινισθῇ ὑπὸ τοῦ μυστηρίου τῆς Θείας Εὐσπλαγχνίας.

Ἐχαρακτήρισamen τὴν Ἐξομολόγησιν μυστηρίου τῆς Θείας Εὐσπλαγχνίας. Καὶ εἶναι τοιοῦτον πραγματικῶς καὶ ἀληθῶς. Διότι πράγματι, τί θὰ συνέβαινεν, εἰς ποῖαν ἀπελπισίαν θὰ ἐφθάναμεν ἂν ἐγνωρίζομεν, ὅτι δὲν ὑπάρχει ἄφεσις ἁμαρτιῶν μετὰ τὸ βάπτισμά μας; θὰ ἦτο κάτι τὸ τρομακτικόν. Ἐνῶ σήμερον πιστεύομεν καὶ γνωρίζομεν ὅτι χάριτι Θεῷ ὑπάρχει καὶ τὸ δεύτερον βάπτισμα, ἡ Ἐξομολόγησις δηλονότι τῶν ἁμαρτιῶν μας ἐνώπιον τοῦ πνευματικοῦ μας πατρός. Τοῦτο, βεβαίως, δὲν σημαίνει ὅτι δυνάμεθα νὰ ἁμαρτάνωμεν ἐλευθέρως ἐφ' ὅσον ὑπάρχει ἄφεσις ἁμαρτιῶν καὶ μετὰ τὸ βάπτισμα. Τουναντίον, μάλιστα, ἂν ἀκάμνομεν τοιαύτην σκέψιν οὔτε καὶ ἡ Ἐξομολόγησις θὰ μᾶς ὠφέλει. Διότι ὑποτίθεται ὅτι ὁ ἁμαρτωλὸς ἄνθρωπος λαμβάνει συγχώρησιν ἀπὸ τὰς ἁμαρτίας του ἐφ' ὅσον εἶναι ἀποφασισμένος νὰ μὴ διαπράξῃ καὶ πάλιν αὐτάς.

ΟΡΘΟΔΟΞΟΣ ΥΠΟΣΥΝΕΙΔΗΣΙΣ ΤΗΣ ΙΣΠΑΝΙΚΗΣ ΦΥΛΗΣ

Υπό Ἀρχιμ. PAUL DE BALLESTER-CONVALIER

Ἐφιστῶμεν τὴν προσοχὴν τοῦ ἀναγνώστου μας ἐπὶ τοῦ κατωτέρου ἔρθρου, ὄντος μεγίστης σπουδαιότητος διὰ τὴν ἐν Ἀμερικῇ Ἑλληνικὴν Ὁρθόδοξον Ἐκκλησίαν καὶ προερχομένου παρὰ τοῦ Πανος. Ἀρχιμανδρίτου Παύλου Μπάλλεστερ—Κονθαλιέρ, ἀσπασθέντος τὴν Ὁρθοδοξίαν πρὸ τινων ἐτῶν καὶ ἤδη συμπληροῦντος τὰς Ὁρθόδοξους σπουδὰς του ἐν τῇ Θεολογικῇ Σχολῇ τῆς Χάλκης.

Ἐντὸς τῶν ἐκτεταμένων γεωγραφικῶν ὁρίων διοικήσεως τῆς Ἑλληνορθοδόξου Ἀρχιεπισκοπῆς Ἀμερικῆς, εἴκοσι ἐν ὄλῳ Ἰσπανόφωνοι λαοί, ἀπὸ τὸ Νέον Μέξικον καὶ τὸ Τέξας τῶν Ἠνωμένων Πολιτειῶν, ἕως τὴν Ἀργεντινὴν καὶ τὴν Χιλὴν εἰς τὸ νότιον ἄκρον τῆς ἀπεράντου ἡπείρου, ἀποτελοῦν ἐν ἰδιάζον φυλετικὸν συγκρότημα, γνωστὸν ὑπὸ τὸ ὄνομα «Ἰσπανοαμερικῇ» ἢ «Ἰθηροαμερικανικὸς κόσμος».

Σήμερον ὑπολογίζεται εἰς ἐννεήκοντα ἔξ ἑκατομμύρια διακοσίας χιλιάδας ψυχῶν, ὁ πληθυσμὸς τῶν Ἰσπανοφώνων ὁλοκλήρου τῆς Ἀμερικῆς. Ἐάν δὲ προσθέσωμεν εἰς τὸν ἀριθμὸν τοῦτον ἕτερα ὀκτὼ ἑκατομμύρια τῶν ἐπίσης Ἰσπανοφώνων κατοίκων τῶν Φιλιππίνων νήσων εἰς Ἀσίαν, τῶν Καρολίνων καὶ Παλάων εἰς Ὠκεανίαν, τοῦ Ἰσπανικοῦ Μαρόκου καὶ τῆς Ἀλγερίας, ἐπιπλέον δὲ καὶ τὰ εἴκοσι ὀκτὼ ἄλλα ἑκατομμύρια τῶν καθ' ἑαυτὸ Ἰσπανῶν τῆς Ἰθηρικῆς Χερσονήσου, θὰ ἀποκτήσωμεν μίαν γενικὴν

ιδεάν περὶ τῆς ἐξόχου σημασίας, ἣν ἐν τῷ σημερινῷ κόσμῳ κέκτηται εἰσέτι ἡ φυλὴ αὕτη, ἡ ὁποία, κατὰ τὸ ἐνδοξον αὐτῆς παρελθόν, ἀνεκάλυψεν ἡπείρους, εὐηγγελίσθη δὲ καὶ ἐξεπολίτησεν ἀναριθμήτους λαούς.

Κατὰ τὰς νεωστὶ γενομένας στατιστικὰς ἐρεῦνας, ἡ ἐν λόγῳ φυλὴ εἶναι ἡ πλέον ἐκτεταμένη σήμερον ἐν τῷ κόσμῳ ἡ δὲ Ἰσπανικὴ γλῶσσα ἡ τρίτη, κατὰ πληθυσμόν, ἀπὸ ὅσας ὁμιλοῦνται σήμερον, μετὰ ἀπὸ τὴν Κινεζικὴν καὶ τὴν Ἀγγλικὴν.

Ὅσον ἀφορᾷ τὸ θρήσκευμα, ἀποτελεῖ ἀναμφισβήτητον ἱστορικὸν γεγονὸς ὅτι ἡ Ἰσπανικὴ φυλὴ εἶναι ἀρχικῶς καὶ καθ' ἑαυτήν, χριστιανικὴ Ὁρθόδοξος, καίτοι ἐκ τοῦ μεσαίωνος καὶ ἐφεξῆς, ἕως σήμερον, διατελεῖ ἀναγκαστικῶς ὑπὸ Ρωμαιοκαθολικὴν ἐπιρροήν. Τοῦτο ἔχει ἀποδειχθῇ ὀριστικῶς διὰ τῶν δεδομένων τῶν κατὰ τὴν τελευταίαν δεκαετηρίδα γενομένων κριτικοῖστορικῶν ἐρευνῶν, ἐκ τῶν ὁποίων συμπεραίνεται σαφῶς ὅτι, ἀντιθέτως πρὸς τὰς μέχρι

τοῦδε ἐπικρατησάσας παπικὰς παραδόσεις, τὴν Ἰσπανίαν εὐηγγελίσθη τὸ πρῶτον ὁ Ἀπόστολος Παῦλος, κατὰ τὰς ὁμοφώνους ἄλλωστε μαρτυρίας τῶν Ἐκκλησιαστικῶν Πατέρων, καὶ οὐχὶ ἱεραπόστολοι ἀποσταλλέντες τάχα ἐκ Ρώμης ὑπὸ τῶν ἐπισκόπων τῆς τότε αὐτοκρατορικῆς ἐκείνης πρωτεύουσας.

Καὶ πράγματι, αὕτη αὕτη ἡ Ρωμαιοκαθολικὴ ἐκκλησιαστικοῖστορικὴ ἔρευνα, ἥτις ἐξ αἰτίας τῶν ἀποδείξεων τοῦ Harnack ὑπεχρεώθη εἰς μίαν γενικὴν ἀναθεώρησιν τῆς ἐπὶ διαφόρων ἀσυστάτων θρύλων βασιζομένης ἀρχαίας ἐκκλησιαστικῆς ἱστορίας τῆς Ἰθηρικῆς Χερσονήσου, ἠναγκάσθη τέλος νὰ ἀναγνωρίσῃ, ἐν πρώτοις, ὅτι ἡ Ἰσπανία διετέλεσε κατὰ τὴν διάρκειαν τῶν ἐπὶ πρώτων χριστιανικῶν αἰώνων ὡς αὐτοκέφαλον τμήμα τῆς τότε εἰσέτι ἀδιαιρέτου Ἐκκλησίας, τελείως δ' ἀνεξάρτητον ἀπὸ τοὺς ἐκάστοτε Ρωμαίους μητροπολίτας. Πᾶσαι δ' ἀνεξαιρέτως αἱ μεγάλαι ἐκκλησιαστικαὶ μορφαί, αἵτινες διέπρεψαν ἐν τῇ Ἰθηρικῇ Χερσονήσῳ κατὰ τὴν διάρκειαν τῆς μακραίωνος ταύτης περιόδου, διεκρίθησαν διὰ τὴν σταθεράν αὐτῶν ἀντίστασιν ἐναντι τῶν ἐπὶ μᾶλλον καὶ μᾶλλον, ἐκ τῶν ἀρχῶν τοῦ Γ' αἰῶνος καὶ ἐξῆς, αὐξανομένων κυριαρχικῶν ἀξιώσεων τῶν ἐκάστοτε ἐπισκόπων Ρώμης.

Θεληματικῶς καὶ ἐκουσίως. Ἀμαρτάνουν δὲ βαρύνεσθαι καὶ δὲν ὠφελοῦνται καθόλου ἀπὸ τὴν ἐξομολόγησιν ὅσοι νομίζουν ὅτι εἰμποροῦν νὰ ἀμαρτήσουν ἀφοῦ ὑπάρχει τὸ μυστήριον τῆς Ἱερᾶς Ἐξομολογήσεως.

Ὅταν ὁ βασιλεὺς Δαβὶδ μετενόησε διὰ τὸ ἀνόμημα καὶ τὸ ἀμάρτημα, ποῦ διέπραξε συνέταξε τὸν περίφημον 50ον Ψαλμὸν εἰς τὸν ὁποῖον ἀπ' ἀρχῆς μέχρι τέλους ὑπάρχει ἡ πεποιθήσις ὅτι πρέπει νὰ

ἀποφεύγηται ἡ ἀμαρτία, ὡς ὁ μεγαλύτερος ἐχθρὸς τοῦ ἀνθρώπου. Ὅταν ὁ Αὐγουστίνος ἔγινε Χριστιανὸς ἔθεσε τελείαν καὶ παύλαν εἰς τὴν ζωὴν τῆς ἀμαρτίας καὶ τῆς ἀκολασίας. Καὶ τέλος ὅταν ἐπέστρεψεν εἰς Χριστὸν ὁ Ἀπόστολος Παῦλος ἐνεθυμείτο τὸ παρελθόν του μετὰ τὴν βαθυτέραν λύπην καὶ τὴν μεγαλυτέραν συντριβὴν. Ἄς ἔχωμεν ὑπ' ὄψιν τὰ παραδείγματα αὐτὰ διὰ νὰ ἔχωμεν καὶ τὰ πλεονεκτήματα καὶ ὠφέλη πού προσφέρει τὸ μυστήριον τῆς Θείας Εὐσπλαγχνίας.

Καταληφθείσης ὁμως τῆς Ἰθηρικῆς Χερσονήσου ὑπὸ τῶν ἐκ τῆς Βορείου Ἀφικῆς εἰσδραμόντων Ἀράβων κατὰ τὴν δευτέραν δεκαετηρίδα τοῦ Ζ' αἰῶνος, ἡ Ρωμαϊκὴ Ἔδρα ἐξεμεταλλεύθη ἐπιτηδείως τὰ πάτρια τοῦ Ἰσπανικοῦ λαοῦ αἰσθήματα, κηρύσσουσα καὶ ἐνισχύουσα τὴν ἐπανάκτικον τοῦ Ἰσπανικοῦ ἐδάφους ὑπὸ τὸ ἔμβλημα τοῦ Παπισμοῦ. Οὕτω, μετὰ ἀπὸ μακραιώνας καὶ ἐξαντλητικὸς πολέμους, ἡ χώρα ἡλευθερώθη μὲν ἀπὸ τῆς τῶν Ἀράβων κατοχῆς ὑπὸ τῆς δυνάμεως τῶν παπικῶν στρατευμάτων, ἐκπεσοῦσα ὁμως ὑπὸ τὸν ἔτι φοβερώτερον ζυγὸν τῶν Ρωμαίων μητροπολιτῶν.

Ἐκτοτε, ἡ ἀρχικὴ ἀλώθητος ὀρθόδοξος πίστις καὶ παράδοσις, ἡ λατρεία, τὰ ἦθη καὶ τὰ ἔθιμα καὶ πᾶσα τῆς ὀρθοδόξου ζωῆς ἐκδήλωσις, παραυτίκα μετεβλήθησαν ἢ ἐξηφανίσθησαν βιαίως ὑπὸ τῶν νέων κατακτητῶν. Τοιοῦτοτρόπως, ὁ Ἰθηρικὸς Χριστιανισμός, στερούμενος ἕκτοτε παντὸς δικαιώματος ἐλευθέρας ἐκδηλώσεως τῆς μόνης ἰδιαζούσης εἰς αὐτὸν ὀρθοδόξου πνευματικότητος, ἔπεσεν εἰς αἰωνόβιον λήθαργον. Οἱ πλέον θρησκευτικοὶ μῦθοι καὶ αἱ πλέον καινοφανεῖς ἐκκλησιολογικαὶ θεωρίαι, εἰσῆχθησαν εἰς τὴν χριστιανικὴν τῶν Ἰσπανῶν πίστιν ὁμοῦ μετὰ τῆς αἰρετικῆς περὶ Πρωτείου δῆθεν τῶν ἐπισκόπων Ρώμης δοξασίας. Οἱ Ἰθηρικοὶ ἐπίσκοποι, ἐκλεγόμενοι καὶ διοριζόμενοι εἰς τὸ ἔξῃς διὰ παπικῶν καὶ μόνον διαταγμάτων, ἐγένοντο εἰς ὅλην τὴν χώραν δουλικοὶ πράκτορες τῆς νέας Ρωμαϊκῆς ἐκκλησιολογίας, καὶ τὰ Ἰσπανικὰ μοναστήρια, κατὰ τὸ πρότυπον ἄλλωστε τῶν λοιπῶν παποφίλων Ταγμάτων τῆς Εὐρώπης, μετεβλήθησαν εἰς ἐργαστήρια κατασκευῆς ἀποκρύφων Πατερικῶν συγγραμμάτων πρὸς ὑποστήριξιν καὶ θεολογικὴν δικαιολογίαν τοῦ θριαμβεύοντος περιφήμου καισαροπαπισμοῦ.

Ὑπὸ τοιαύτῃν τῶν πραγμάτων

κατάστασιν, ὡς φυσικόν, ἡ Ρώμη παρέσυρεν ἀργότερον μετ' αὐτῆς καὶ τὴν Ἰθηρικὴν Χερσόνησον, ὁμοῦ μετὰ τῆς λοιπῆς Εὐρώπης, εἰς τὸ μοιραῖον μέγα σχίσμα μετὰ τὴν Ἀνατολὴν καὶ Δύσεως. Ὁταν δέ, μετὰ ἀπὸ τὴν ἀνακάλυψιν τῆς Ἀμερικῆς, οἱ Ἰσπανοὶ Φραγκισκανοὶ ἱεραπόστολοι ἔλαβον τὴν βασιλικὴν ἐντολὴν ὅπως, μεταβαίνοντες εἰς τὸν Νέον τοῦτον Κόσμον, μεταδώσουσι τὴν πατρῶαν θρησκείαν καὶ γλώσσαν εἰς τοὺς νέους ὑπηκόους, ἢ παπικὴ πλάνη καὶ οὐχὶ ὁ γνήσιος καὶ ἀλώθητος ὀρθόδοξος Χριστιανισμός, ἐπῆρξεν ἡ μόλυνσις, ἥτις εἰσῆχθη τὸ πρῶτον ὑπὸ τῶν περιφήμων "conquistadores" εἰς τὴν ἡπειρὸν ταύτην. Ὁ Πάπας Ἀλέξανδρος ὁ Στ' πράγματι, διὰ δύο χρυσοθούλων ἀποστελλομένων κατὰ τὸν Μάϊον τοῦ 1493 ("Inter Caetera" and "Eximie Devotionis"), πρὸς τοὺς Ἰσπανοὺς βασιλεῖς Φερδινάνδον καὶ Ἰσαβέλλαν, ἀναγνωρίζει καὶ ἐπικυρώνει τὴν ἀπόλυτον κυριαρχίαν αὐτῶν ἐπὶ τοῦ νέου ἀνακαλυφθέντος κόσμου, ὑπὸ τὸν ὅρον ὁμως ὅτι οὗτοι ὑποχρεοῦνται νὰ διαδώσωσι διὰ παντὸς μέσου τὴν Ρωμαιοκαθολικὴν, ἀποκλειστικῶς, διδασκαλίαν, ἀπ' ἅκρου εἰς ἅκρον τοῦ ἀπεράντου αὐτοῦ ἐδάφους.

Παρ' ὅλα ταῦτα, κατὰ τὴν διάρκειαν τῆς ἱστορικῆς ταύτης πορείας, ἡ Ἰσπανικὴ φυλὴ ἐμφανίζει μεμονωμένα ἄλλ' ἀναμφίβολα χαρακτηριστικὰ συμπτώματα, τῆς ἐν αὐτῇ εἰσέτι ὑφισταμένης καὶ οὐδέποτε τελείως ἐξαφανισθείσης Ὀρθοδόξου ὑποσυνειδήσεως.

Καὶ πράγματι, οὐκ ὀλίγοι εἶναι, οἱ κατὰ καιροὺς, τόσον ἐν τῇ Ἰθηρικῇ Χερσονήσῳ, ὅσον καὶ ἐν ταῖς Ἰσπανικαῖς χώραις τῆς Κεντρῶς καὶ Νοτίου Ἀμερικῆς, ἐμφανισθέντες θρησκευτικοὶ μεταρρυθμισταί, οἱ ἐπιχειρήσαντες τὴν ἀποτίναξιν τοῦ δυσθαστάκτου ρωμαιοκαθολικοῦ ζυγοῦ καὶ τὴν ἀποκατάστασιν τοῦ Ὀρθοδόξου συστήματος πίστεως καὶ διοικήσεως

τῆς ἀρχαίας αὐτοκεφάλου Ἰσπανικῆς Ἐκκλησίας.

Περιορίζοντες τὴν ἡμετέραν μὲν λέτην ἐντὸς τοῦ πλαισίου καὶ μόνον τῶν Ἀμερικανικῶν Ἰσπανοφώνων λαῶν, ὀφείλομεν κατ' ἀρχὰς νὰ ἀναφέρωμεν ἐνταῦθα τὸ ὄνομα τοῦ πρώτου εἰς τὴν Λατινικὴν Ἀμερικὴν ἀποσταλέντος Φραγκισκανοῦ ἱεροκλήρυκος Antonio de Montesinos, ἐκδηλώσαντος λίαν σημαντικὰς ἀντιπατικὰς ἀρχάς, καθὼς καὶ ὁ ἐκ τῶν πρώτων ἱεραποστόλων τοῦ Περού Tomas de San Martin. Ἐπίσης καὶ ὁ μεταγενεστέρως ἐν Βραζιλίᾳ ἀκμάσας ἱερομόναχος Almeida Martins, ἐξ αἰτίας τῆς καθαιρέσεως τοῦ ὁποίου ὑπὸ τῆς Παπικῆς Ἐκκλησίας, ὁ λαὸς ἐπανεστάτησε καὶ ὁ τύπος ἐκήρυξε δριμυτάτην ἐκστρατείαν κατὰ τὴν φιλορωμαϊκῆς ἐκκλησιαστικῆς ἱεραρχίας τῆς χώρας ἐκείνης.

Οἱ πλεῖστοι ἐκ τῶν Νοτιοαμερικανῶν τούτων μεταρρυθμιστῶν ἔπασαν θύματα τῶν ἱερῶν λεγομένων Ἐξετάσεων, ὡς ὁ ποιητὴς Lorenzo Bejarano καὶ ὁ ἐπίσης ἐν Santo Domingo ἱεροκλήρυξ Carlos de Aragon. Ἀρκεῖ νὰ εἰπώμεν ὅτι τὰ φρικώδη βασανιστήρια τῆς Santa Inquisicion ἐλειτούργησαν ἀδιάκóπως ἐν τῇ Λατινικῇ Ἀμερικῇ ἀπὸ τὰ πρῶτα ἔτη ἐγκαταστάσεως τῶν conquistadores ἰδίως ἐν τῇ Μέξικον καὶ Λίμα, ἕως τὸ ἔτος 1813, ὁπότε κατηργήθησαν ὀριστικῶς εἰς τὴν Ἀργετινὴν διὰ κρατικοῦ Διατάγματος.

Ἡ τοιαύτη ὁμως ὀρθόδοξος ὑποσυνειδήσις τῆς Ἰσπανικῆς φυλῆς ἐξακολουθεῖ διαρκῶς ἐκδηλουμένη καὶ ἐπὶ τῶν ἡμερῶν ἡμῶν. Εἰς χώρας Ἰσπανικὰς τῆς ἡμετέρας ἡπείρου, κυρίως, ἡ μεγαλύτερα μερὶς τοῦ πνευματικοῦ κόσμου διαισθάνεται, ἐρμηνεύει καὶ ζῇ ἐν τῇ πράξει τὸν Χριστιανισμόν, κατ' ἓνα τρόπον, ἅφ' ἑνὸς μὲν πόρρω ἀπέχοντα τῆς ρωμαιοκαθολικῆς ἐκκλησιολογίας, ἅφ' ἐτέρου δὲ λίαν ἐγγύ πρὸς τὴν ὀρθόδοξον θρησκευσιολογίαν. Γνωστὸν ὅτι ὁ βαθὺς ἐπηρεασμὸς

τῶν διανοουμένων τῆς Βραζιλίας ἀπὸ τὸν περίφημον positivismus τοῦ Comptre κατὰ τὴν προγενεστέραν ἑκατονταετηρίδα, εἶχεν τὴν βαθυτέραν αὐτοῦ αἰτίαν εἰς μίαν γενικὴν ἀντίδρασιν ἔναντι τοῦ ρωμαϊκοῦ σχολαστικισμοῦ, καὶ εἶχεν ἐπικεφαλῆς τὸν Benjamin Constant. Ἐνῶ δηλαδή, ἡ μὲν Βατικανικὴ Ἐκκλησία ἐπιβάλλει διὰ παντὸς μέσου τὴν βαρεῖαν αὐτῆς σχολαστικὴν ἐπιρροὴν ἐφ' ἑκάστης ἐκδηλώσεως τῆς ἰδιωτικῆς καὶ κοινωνικῆς ζωῆς τῶν πολιτῶν, μὴ ἔξαιρουμένων καὶ αὐτῶν τῶν καθαρῶς πολιτικῶν ζητημάτων, οἱ Ἰσπανόφωνοι διανοούμενοι ἐπιμένουν εἰς τὰς πατροπαράδοτους αὐτῶν ἀρχὰς τῆς πνευματικῆς ἐλευθερίας, ἀναζητοῦν τὴν ἐποχὴν τῆς ἐκκλησίας ἀπὸ τῆν πολιτικὴν καὶ τὴν ἐπίσημον διάψευσιν τῶν πολλῶν μύθων καὶ δεισιδαιμονιῶν, τῶν εἰσαχθέντων ἐν τῷ δόγματι καὶ τῇ λατρείᾳ ὑπὸ τοῦ νεωτέρου Παπισμοῦ.

Ἡ ἀνάμιξις ὁμῶς τοῦ ρωμαιοκαθολικοῦ κλήρου εἰς τὰ πολιτικά καὶ τὰ διπλωματικά ἔτι ζητήματα, ἀποτελεῖ παράδοσιν εἰς τὴν Λατινικὴν Ἀμερικὴν, ἥδη ἀπὸ τοὺς χρόνους τῶν θυελλωδῶν διαμαχῶν μεταξὺ τοῦ πρώτου ἀρχιεπισκόπου τοῦ Buenos Aires, Pedro Carranza (1629—1632) καὶ τοῦ Gobernador Francisco de Cespedes, καὶ τῶν ἐπιθέτων τοῦ ἐπίσης ἀρχιεπισκόπου Cristobal de la Mancha (1639—1673) κατὰ τοῦ Jacinto Lariz. Ἀρκεῖ νὰ ἀναφέρωμεν τὴν ζωηροτάτην πολιτικὴν δρᾶσιν ἐν τῷ Pedro de Castro Barros εἰς Ἀργεντινὴν, τοῦ Ἰησοῦτου Luis de Valdivia εἰς Μεξικόν, τῶν διασήμεων Hidalgo καὶ Morelos εἰς τοὺς πολέμους τῆς Ἀνεξαρτησίας, τοῦ ἐπισκόπου Marcos Feixeira καὶ τοῦ Ἰησοῦτου Antonio Vieira εἰς Βραζιλίαν. Εἰς δὲ τὴν τελευταίαν ταύτην χώραν, οἱ Ἰησοῦται ἐχρησιμοποιοῦν κατὰ τὸ ἔτος 1637 πυρηνικὰ ὄπλα κατὰ τὰς πολιτικὰς ταραχάς, ἕως ὅτου ὁ λαὸς ἐπανεστάτησε κατ' αὐτῶν τὸ ἔτος 1640 καὶ ἀπέβαλεν αὐ-

τοὺς ἀπὸ τὸ Santos καὶ Sas Paulo.

Πλειστάκις δ' ἀπεδείχθη ὅτι ἡ πολιτικὴ στάσις τῆς Ρωμαιοκαθολικῆς Ἐκκλησίας ἦτο ἀνείλικρινής, ἀποθλέπουσα μᾶλλον εἰς τὴν δουλικὴν ἐξυπηρέτησιν τῶν σχεδίων τῆς ἐξωτερικῆς τοῦ Βατικανοῦ πολιτικῆς, παρὰ εἰς τὴν ἐπιτυχίαν τῶν πραγματικῶν ἐθνικῶν συμφερόντων τῶν κατὰ τόπους Ἰσπανοαμερικανικῶν Κρατῶν. Τοῦτο δὲ μέχρι σημείου, ὥστε ἡ Βραζιλία, ἥτις ἤδη τὸ ἔτος 1759 διὰ βασιλικοῦ Διατάγματος Ἰωσήφ τοῦ Α' εἶχεν ἀποβάλλει ὀριστικῶς ἐκ τοῦ ἐδάφους τὸ ἀδιακόπως ραδιουργοῦν Τάγμα τῶν Ἰησοῦιτῶν, ἠναγκάσθη τέλος κατὰ τὸ ἔτος 1874 νὰ κατηγορήσῃ ἐπισήμως τὴν φιλωρωμαϊκὴν ἐκκλησιαστικὴν ἱεραρχίαν τῆς χώρας, ὡς ἐξυπηρετοῦσαν συμφέροντα ξένης πολιτικῆς ἀντιπάλου δυνάμεως καὶ νὰ καταδικάσῃ καὶ διώξῃ ποινικῶς τοὺς πολυαρίθμους ἐνόχους ἀρχιερεῖς.

Σημειωτέον ἐνταῦθα ὅτι μία μεγάλη μερὶς τοῦ ἐπιτοπίου κλήρου οὐδόλως συμμετέχει εἰς τὰς ραδιουργίας τῶν Ταγμάτων καὶ τῶν ὑπὸ τοῦ Βατικανοῦ ἐπιβαλλομένων εἰς αὐτὸν ἀρχιερέων, παραμένει δὲ πιστὴ εἰς τὰ πραγματικά τοῦ λαοῦ καὶ τῶν ἑκασταχοῦ Κρατῶν συμφέροντα. Κατὰ τὴν διάρκειαν τῆς περιφήμου "cuestion religiosa" ἐν Βραζιλίᾳ (1872—1875), ἐπὶ παραδείγματι, μεγάλοι ὁμάδες τοῦ ἐντοπίου κλήρου ἔστασασαν κατὰ τῆς ἱεραρχίας αὐτῶν ἐπίσης εἰς τὸ Μεξικόν πρὸ τῆς συγκλήσεως ἥδη τῆς τοῦ Βατικανοῦ λεγομένης Συνόδου, μία μεγάλη μερὶς τῆς μέχρι τοῦδε Ρωμαιοκαθολικῆς Ἐκκλησίας τῆς χώρας διέκοψε τὴν πνευματικὴν αὐτῆς κοινωνίαν καὶ παντὸς εἶδους σχέσεις μετὰ τῆς Ρωμαϊκῆς Ἐδρας, κατεδίκασε τὰς παπικὰς κακοδοξίας καὶ ἀνεκήρυξεν ἑαυτὴν αὐτοκέφαλον. Ἡ ἐπίσης Ἰσπανόφωνος πρῶην Ρωμαιοκαθολικὴ Ἐκκλησία τῶν Φιλιππίνων νήσων, μὲ δύο ἑκατομμύρια περίπου πιστῶν, ἀναθεματίσασα τὰς

ἀσεβεῖς καινοτομίας τοῦ Παπισμοῦ, ἀνεκήρυξεν ὡσαύτως τὴν ἀπὸ τῆς Ρώμης ἀπόλυτον αὐτῆς ἀνεξαρτησίαν, κατὰ τὸ ἔτος 1902, μὲ ἀπικεφαλῆς τὴν σεβασμίαν μορφήν τοῦ Δρος. Gregorio Alpay. Εἰς δὲ τὴν Ἀργεντινὴν, ὀλίγον ἔλειψε νὰ διακοποῦν αἱ σχέσεις μεταξὺ Βατικανοῦ καὶ Ἀργεντινῆς Ἐκκλησίας καὶ νὰ κηρυχθῇ ἡ τελευταία αὐτοκέφαλος, κατὰ τὰ σχέδια τοῦ ὑπουργοῦ Rivadavia, μετὰ ταῦτα Προέδρου τῆς Δημοκρατίας, καὶ τοῦ Ἀρχιεπισκόπου Marians Zavaleta (1822), μετὰ τῆς μεγαλυτέρας μερίδος τοῦ ἐντοπίου κλήρου καὶ τοῦ λαοῦ. Εἰς Βραζιλίαν, τέλος, τὸ σεμινάριον τῆς Olinda, ἰδρυθὲν ὑπὸ τοῦ ἐπισκόπου Azevedo Coutinho, ὑπῆρξεν ἐπίσης κέντρον ἐνὸς μεταρρυθμιστικοῦ ἀντιρωμαϊκοῦ κινήματος, ὅπερ θὰ εἶχεν ἀσφαλῶς καταλήξει εἰς τὴν καταδίκην τοῦ Παπισμοῦ καὶ τὸν σχηματισμὸν ἐθνικῆς Βραζιλιανικῆς Ἐκκλησίας, ἐὰν δὲν θὰ εἶχον ἐπιτύχῃ ἐγκαίρως τὴν ἀποσόθησιν τούτου αἱ πολυμήχαναι ἐνέργειαι τῆς Βατικανικῆς διπλωματίας.

Ὁ Πάπας πῖος ὁ Θ' προσεπάθησε νὰ θεραπεύσῃ, καίτοι χωρὶς αἰσθητὴν ἐπιτυχίαν, τὴν σοθαρωτάτην ταύτην κρίσιν τοῦ Ρωμαιοκαθολικισμοῦ ἐν τῇ Ἰσπανικῇ Ἀμερικῇ, διὰ τῆς ἰδρύσεως εἰς Ρώμην ἐνὸς Collegio Pis Latino Americano, τὸ ὁποῖον εἰσέτι προσφέρει λαμπράς ὑποτροφίας εἰς τοὺς νέους Ἰσπανοαμερικανοὺς κληρικούς, μὲ σκοπὸν τὴν ἐμπνευσιν εἰς αὐτοὺς τοῦ περιφήμου «ρωμαϊκοῦ φρονήματος». Ἐπίσης Λέων ὁ ΙΓ' ἠθέλησε νὰ συγκρατήσῃ πάσει θυσίᾳ ὑπὸ τὴν παπικὴν ἐξουσίαν τὸν ἐν διαλύσει σχεδὸν εὕρισκόμενον πλέον Ρωμαιοκαθολικισμὸν τῆς Ἰσπανικῆς Ἀμερικῆς, κολακεύων δι' ἐξαιρετικῶν ἐκκλησιαστικῶν προνομίων τὴν Λατινοαμερικανικὴν ἱεραρχίαν (βλέπε π. χ. Bulla "Trans Oceanum" τῆς 18 Ἀπριλίου 1897), ἀνυψῶν πολυαρίθμους ἐπισκόπους εἰς ἀρχιεπισκόπους, δημιουργῶν

νέας ἐπαρχίας καὶ διορίζων ἐν αὐταῖς κληρικούς τῆς ἀπολύτου αὐτοῦ ἐμπιστοσύνης.

Τέλος, ὅμως, ἡ σοβαρότης τῆς καταστάσεως ἠνάγκασε τὴν Ρωμαϊκὴν "Εδραν εἰς τὴν σύγκλησιν τοπικῆς Συνόδου πάντων τῶν ἀρχιερέων τῆς Κεντρώας καὶ Νοτίου Ἀμερικῆς, πρὸς κοινὴν μελέτην τοῦ προβλήματος. Ἡ Σύνοδος αὐτὴ ἔλαθε χώραν ἀπὸ τὸν μῆνα Μαῖον ἕως τὸν Ἰούλιον τοῦ ἔτους 1899, οὐχὶ δὲ εἰς Ἰσπανοαμερικανικὴν τινα πρωτεύουσαν, ὥς ἦτο φυσικόν, ἀλλ' εἰς αὐτὴν τὴν Ρώμην, ὅπου ὑπεχρεώθη νὰ μεταβῇ, εἰς ἔνδειξιν τῆς πλέον δουλικῆς καὶ ἀπολύτου ἐξαρτήσεως, ὁλόκληρος ἡ ἐκκλησιαστικὴ ἱεραρχία τῶν Ἰσπανοφώνων Ἀμερικανικῶν Κρατῶν.

Σήμερον ἀκόμη, μεταξύ τῶν Ἰσπανοφώνων κληρικῶν τῆς Ἀμερικῆς, εἰς τὰς τάξεις τῶν ὁποίων διαρκῶς σημειοῦνται μεταστροφαὶ εἰς ἄλλας Ἐκκλησίας, τὸ σύνθημα "Catolicismo si, Papismo no" (Καθολικισμὸς ναί, Παπισμὸς ὄχι), κυκλοφορεῖ δημιουργοῦν ἐναντίον τοῦ Βατικανοῦ ἐν ἰσχυρότατον ρεῦμα ἀντιδράσεως, ἥτις συχνάκις ἐκδηλοῦται ὑπὸ μορφήν ἐκφροστικῶν ὑπαινιγμῶν εἰς τὰ δημόσια κηρύγματα καὶ εἰς τὰς θρησκευτικὰς χαρακτηρὸς δημοσιεύσεις. Ἀποτυχούσης δ' ἐπιπλέον τῆς προσπαθείας πρὸς ὀργάνωσιν τῆς νεολαίας ὑπὸ τὸ ἔμβλημα τοῦ Ἰησουϊτισμοῦ, ὁ Ρωμαιοκαθολικισμὸς τῶν Ἰσπανικῶν Χωρῶν ἐξακολουθεῖ ἐπὶ τῶν ἡμερῶν ἡμῶν νὰ ὑφίσταται τὴν ἀποδοκιμασίαν τοῦ μεγίστου μέρους τοῦ λαοῦ, ἰδίως δὲ τοῦ πνευματικοῦ κόσμου. Ἐξ αἰτίας τούτου πάσχει ἀπὸ τὴν πλέον ἀγωνιώδη ἔλλειψιν ὑποψηφίων εἰς τὸ ἱερατικὸν ὑπόργημα· αἱ τάξεις τῶν κληρικῶν, ἐν Μεξικῷ ἐπὶ παραδείγματι, ἀποτελοῦνται κατὰ μέγα μέρος ἀπὸ ξένους ἱερεῖς καὶ μοναχούς, κυρίως δὲ Ἰσπανούς, ἀποτυχόντας εἰς τὴν πατρίδα αὐτῶν διὰ λόγους ἠθικῶς ἢ καὶ πολιτικούς. Τὰ δὲ μοναχικὰ Τάγματα, ἰδίως Φραγκισκανῶν καὶ

Ἰησουϊτῶν, ἅτινα συντηροῦν τὰ σημαντικώτερα κέντρα ἐκκλησιαστικῆς ζωῆς ἐν τῇ Κεντρώᾳ καὶ Νοτίῳ Ἀμερικῇ, ἀποτελοῦνται ἐπίσης, ὡς ἐπὶ τὸ πλεῖστον, ἀπὸ ξένους κληρικούς· τὸ δὲ πλῆθος αὐτῶν ἔφθασεν εἰς τοιοῦτον ἀνησυχητικὸν ἀριθμὸν διὰ τὴν ἀσφάλειαν τῆς χώρας, ὥστε ἤδη τὸ ἔτος 1644 ἡ Δημαρχία τοῦ Μεξικοῦ ἐζήτησεν ἀπὸ τὸν βασιλεῖα Φίλιππον τὸν Γ' τὴν ἐκδοσὶν ἐνὸς Διατάγματος, ἀπαγορεύοντος τὴν ἵδρυσιν νέων μοναστηρίων ἐν τὸς τῶν κρατικῶν ὁρίων. Εἰς τὴν Ἀργεντινὴν ἐπίσης, ὑπὸ τὴν προεδρείαν τοῦ στρατηγοῦ Martin Rodriguez (1820—1821) διελύθησαν τὰ μοναχικὰ Τάγματα καὶ ἀπηγορεύθη ἡ εἴσοδος ξένων ρωμαιοκαθολικῶν κληρικῶν. Τὸ αὐτὸ παράδειγμα ἠναγκάσθησαν νὰ ἀκολουθήσουν καὶ αἱ κυβερνήσεις τῆς Κολομπίας καὶ τῆς Βενεζουέλας κατὰ τὰς τελευταίας δεκαετηρίδας τοῦ παρελθόντος αἰῶνος. Ὁ δὲ ἐπιτόπιος κλῆρος τῆς Ἀργεντινῆς, ἤδη κατὰ τὸ ἔτος 1654, εἰς τὴν τοπικὴν Σύνοδον τοῦ Buenos Aires, εἶχεν ἀποδοκιμάσει καὶ καταδικάσει τὰς πολιτικὰς ραδιουργίας καὶ τὰς καταχρηστικὰς ἐπιχειρήσεις τοῦ Τάγματος τῶν Ἰησουϊτῶν καὶ ἐζήτησαν ἀπὸ τὴν Πολιτείαν τὴν ἀποβολὴν αὐτῶν ἐκ τῆς χώρας, ὅπερ καὶ ἐπραγματοποιήθη τὸ ἔτος 1767.

Σήμερον, καίτοι ἐγκατασταθέντα καὶ πάλιν εἰς τὰ Νοτιοαμερικανικὰ Κράτη, τὰ διάφορα ἱεραποστολικά Τάγματα ἀπώλεσαν ὀριστικῶς τὴν σχετικὴν ἐπὶ τοῦ λαοῦ πνευματικὴν ἐπιρροήν, λόγῳ ἐν πρώτοις τῆς λυπηρᾶς καταπτώσεως τοῦ ἠθικοῦ Βίου ἐν αὐτοῖς, καὶ τῶν ἐπὶ μᾶλλον καὶ μᾶλλον ἐπὶ τῶν συγκεκριμένων κυκλοφορησασῶν φημῶν περὶ ἀμέσου συμμετοχῆς αὐτῶν εἰς τὴ διεθνὲς λαθρεμπόριον εἰς μεγίστην κλίμακα, τὸ ὁποῖον τὸ Βατικανὸν ἐξεμεταλλεύετο κατὰ τὴν περίοδον μεταξύ τῶν δύο παγκοσμίων πολέμων, μέσῳ τῆς περιφημοῦ ἱεραποστολικῆς Congregatio de Propaganda Fide, εἰς βάρος τῆς

οἰκονομίας Κρατῶν τινῶν τῆς Ἀνατολῆς καὶ τῆς Κεντρώας Ἀφρικῆς.

Σημειωτέα ἐνταῦθα καὶ αἱ τοῦ Ρωμαιοκαθολικισμοῦ ἀναίρεσεις, διὰ βαθυτάτων θεολογικοῖστορικῶν μελετῶν, πολλῶν διασῆμων Ἰσπανοαμερικανῶν κληρικῶν, διὰ λόγους συνειδήσεως ἀποχωρησάντων, κατὰ τὰ τελευταῖα ἔτη, ἐκ τῆς Παπικῆς Ἐκκλησίας. Μεταξὺ αὐτῶν, ὁ Σεβ. Dr. Juan Cabrera, ἱδρυτὴς τῆς Ἰσπανοαμερικανικῆς Ἐκκλησίας "Reformada" καὶ πρῶτος Ἀρχιεπίσκοπος αὐτῆς· ὁ Πανοσιολ. J. Antonio Llorente καὶ ὁ Πανοσιολ. Dr. Jose Navarro, ἀμφότεροι πρώην Ἰησουῖται καὶ ὁ πρώην Σαλεσιανὸς Δρ. Ernesto Bellver. Πρὸ πέντε δὲ μόλις ἐτῶν, ἡ ἐκ τοῦ Παπισμοῦ ἀποχώρησις τοῦ διασῆμου Ἰησουῖτου Dr. Abel-lo, μεταθάντος εἰς Ἀργεντινὴν καὶ δημοσιεύσαντος ἐκεῖ δριμυτάτην ἀναίρεσιν τῆς Ρωμαιοκαθολικῆς κακοδοξίας, συνεκλόνησε κυριολεκτικῶς τὰς ἡγετικὰς τάξεις τῶν ἱεραποστολικῶν Ταγμάτων τῶν Ἰσπανικῶν Χωρῶν.

Τόσον τὸ Οἰκουμενικὸν Πατριαρχεῖον, ὅσον καὶ ἡ Ἑλληνορθόδοξος Ἀρχιεπισκοπὴ Ἀμερικῆς, ἤδη ἐξ ἀρχῆς τῆς ἱδρύσεως αὐτῆς ἐν τῷ Νέῳ Κόσμῳ, ἀντελήφθησαν τὴν σημασίαν τῆς ὑποσυνειδήτου ταύτης φυλετικῆς κλίσεως τοῦ Ἰσπανισμοῦ πρὸς ἐπανασύνδεσιν μετὰ τῆς ὀρθοδόξου προγονικῆς αὐτοῦ παραδόσεως. Παρ' ὅλον δὲ ὅτι ἡ Ὀρθόδοξος Ἐκκλησία ἐν οὐδεμίᾳ περιπτώσει προέβη εἰς προσηλυτιστικὰς ἐνεργείας, τὸ ἐνδιαφέρον καὶ ὁ ἱεραποστολικὸς ζῆλος ἐνίων Ἑλληνοαμερικανικῶν κληρικῶν τε καὶ λαϊκῶν, ἐπεχείρησε τὴν πραγματοποίησιν διεκκλησιαστικῶν συνομιλιῶν μετὰ διαφόρων διανοουμένων τῆς Ἰσπανοφώνου Ἀμερικῆς, αἵτινες ἐστέφθησαν ὑπὸ πλήρους ἐπιτυχίας. Διὰ τῶν ἐπαφῶν τούτων ἀπεδείχθη ὀριστικῶς, οὐχὶ μόνον ὅτι ὁ Ρωμαιοκαθολικισμὸς οὐδέποτε κατάρθωσε νὰ εἰσδύσῃ πλήρως εἰς τὴν θρησκευτικὴν συνεί- (Συνέχεια εἰς τὴν σελ. 85)

ΜΗΤΗΡ ΘΕΟΥ

Ἀπὸ τὸν Πανηγυρικὸν Λόγον εἰς τὸν Εὐαγγελισμόν τῆς Θεοτόκου τοῦ ΗΛΙΑ ΜΗΝΙΑΤΗ.

Μήτηρ Θεοῦ. Ὁμολογῶ τὴν ἀλήθειαν, πῶς ἐγὼ δὲν δύναμαι, οὔτε νὰ λογιᾶσω, οὔτε νὰ ἐξηγήσω τὸ ὕψος τούτου τοῦ ἀξιώματος. Ζητῶ εἰς τοὺς Ἁγίους Πατέρας, νὰ τὸ καταλάβω εἰς κάποιον τρόπον, ἀλλὰ καὶ τοὺς Ἁγίους Πατέρας εὐρίσκω, ὅπου ἄπορουσιν ὁμοίως, καὶ τὸ ἀπερροῦσι μὲ σιωπὴν. Αὐτοὶ οἱ Ἁγέλοι, ἂν ἤθελαν νὰ μᾶς ἐξηγήσωσιν, ἔμενον ἄφωνοι. Καὶ αὕτη Παρθένος, ὅπου εἶχεν ἀσυγκρίτως περισσότερον ἀπὸ ὅλους τοὺς Ἀγγέλους λελαμπρυσμένον εἰς τὴν θεωρίαν τὸν νοῦν, πλήρης Πνεύματος Ἁγίου, ἔγκυος τοῦ Θεοῦ Λόγου, μᾶς τὸ ἐξηγεῖ μὲ λόγια γενικά. «Ἐποίησέ μοι μεγαλεῖα ὁ δυνατός». Καὶ ὅχι ἄλλο.

Ὅταν αὕτη ἦθελ' ἦτον Μήτηρ τοῦ Μεσίου (καθὼς τὸν ἐπίστευον οἱ Ἑβραῖοι) ἀνθρώπου δηλαδὴ μόνον, καὶ ὅχι Θεοῦ. Καὶ ἤθελε γεννήσει τὴν προσδοκίαν τῶν αἰώνων, τὸν Υἱὸν τῆς Εὐλογίας, τὸν Λυτρωτὴν τοῦ Ἰσραὴλ ὡσὰν Μήτηρ τοιοῦτου ἐνδόξου Βασιλέως, διὰ τοιαύτην τιμὴν καὶ εὐτυρίαν, ἤθελεν ὑπερβαίνει ὅλας τὰς Μητέρας τοῦ Κόσμου, καὶ διὰ τοῦτο μόνον ἤθελον τὴν μακαρίση πάντες αἱ Γενεαί. Μὰ νὰ εἶναι Μήτηρ Θεοῦ, νὰ γεννᾷ τὸν Σωτῆρα παντὸς τοῦ Κόσμου, νὰ γεννᾷ ἐν χρόνῳ ἐκεῖνον τὸν ἴδιον μονογενῆ Υἱόν, ὅπου ὁ Θεὸς καὶ Πατὴρ γεννᾷ ἀχρόνως, αὕτη εἶναι μία τιμὴ, ὅπου τὴν κάνει ἰσόθεον. Γιμῇ, τὴν ὁποῖαν βλέποντας ὁ Εὐσφόρος, τότε ὅταν εἰς τὴν ἀρ-

χήν τῶν αἰώνων ἀπεκαλύφθη εἰς τοὺς Ἀγγέλους τῆς ἐνσάρκου οἰκονομίας τὸ Μέγα Μυστήριον, ἐτρώθη εὐθὺς ἀπὸ τὸν φθόνον, ἐμελέτησε κενά, ἀπεστάτησε, καὶ ἔπεσεν ὡς ἀστραπὴ ἀπὸ τὸν Οὐρανόν. Εἶναι γνώμη Μαξίμου τοῦ Ὁμολογητοῦ, θεμελιωμένη ἐπάνω εἰς ἐκεῖνο τὸ ρητὸν τοῦ Παύλου. «Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἴκου μένην, λέγει» καὶ προσκυνησάτωσαν αὐτῷ πάντες οἱ Ἀγγελοι αὐτοῦ».

Μήτηρ Θεοῦ. Ὅσον ἐγὼ τὸ στοχάζομαι, μὲ τὴν θεωρίαν ἕως ἐκεῖ ἐπάνω, Χριστιανοί, τόσον καταλαβαίνω, πῶς εἶναι ἀκατάληπτον πῶς εἶναι ἓνα μεγαλεῖον ἄπειρον, ὅπου τὴν ἀνεβάζει ἕως εἰς τὸν ὑπέρτατον θρόνον τῆς Τρισηλίου Θεότητος, καὶ τὴν φέρει πολλὰ πλησίον τῷ Θεῷ καὶ Πατρί. Ἀναβῆτε καὶ στοχασθῆτε, ἀπὸ τὸ ἓνα μέρος τὸν Προαιώνιον Πατέρα, ἀπὸ τὸ ἄλλο τὴν κεχαριτωμένην Μαρίαν, καὶ εἰς τὸ μέσον τὸν μονογενῆ Υἱόν, σεσαρκωμένον Θεάνθρωπον. Αὐτὸς ἔχει δύο φύσεις, Θεῖαν, καὶ ἀνθρωπίνην. Ἡ Θεία, εἶναι γέννημα τοῦ Πατρός ἡ ἀνθρωπίνη γέννημα τῆς Μαρίας. Υἱὸς Θεοῦ, ὡς Θεός. Υἱὸς τῆς Μαρίας, ὡς τόκος Θεανδρικός ἀληθινά. Ἀλλὰ ὁ Υἱὸς οὗτος ἔχει μίαν μόνην ὑπόστασιν, ὅπου βασιτᾷ ἀσυγχύτως τὰς δύο φύσεις. Ἡ Ὑπόστασις εἶναι ἀδιαίρετος, καὶ διὰ τοῦτο δὲν κάνει δύο Υἱούς, ἓνα τοῦ Θεοῦ καὶ Πατρός, καὶ ἄλλον τῆς Παρθένου Μαρίας. Τοῦτο εἶναι ἓνα πρόσωπον εἰς τὸ ὁποῖον ἀγκαλὰ καὶ νὰ εἶναι διηρημένα ἀσυγχύτως τὰ ἰδιώματα

τῶν δύο φύσεων, φυλάττεται ὁμῶς εἰς τὰ διηρημένα τὸ ἀδιαίρετον, καὶ εἰς τὰ δύο τὸ ἐνιαῖον. Εἰς μόνος Ἰησοῦς Χριστός, Θεὸς ὁμοῦ καὶ ἄνθρωπος ὁ αὐτός. Ὁ Πατὴρ, Πατὴρ Χριστοῦ, καὶ Πατὴρ Θεοῦ, καὶ ἀνθρώπου. Ἡ Μαρία, Μήτηρ Χριστοῦ, καὶ Μήτηρ ἀνθρώπου, καὶ Θεοῦ. Ὡστε ὅπου ὁποῖαν σχέσιν ἔχει πρὸς τὸν Μονογενῆ Υἱόν ὁ Θεὸς καὶ Πατὴρ, τὴν αὐτὴν ἔχει πρὸς τὸν αὐτὸν Υἱόν καὶ ἡ Παρθένος Μαρία, ἡ ὁποία διὰ τοῦτο ἔχει τὴν αὐτὴν δόξαν μὲ τὸν Θεόν, καὶ Πατέρα, εἰς τὴν γέννησιν τοῦ Θεανθρώπου Υἱοῦ. Τοῦτο θέλει νὰ σημειώσῃ ὁ Γαβριὴλ λέγοντας. «Ἴδου συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ Υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ, καὶ ἔσται μέγας, καὶ Υἱὸς Ὑψίστου κληθήσεται».

Καὶ δύναται νὰ λογιᾶσῃ ὁ νοῦς ἓνα ὑψηλότερον μεγαλεῖον; Τώρα ἀπὸ τόσον ὕψος στρέψατε τὰ μάτια πρὸς ὅλα τὰ ἄλλα λογικὰ κτίσματα, πολλὰ κάτω, πολλὰ μακρὰν διεστῶτα, καθ' ὅσον ἀπέχει ὁ Οὐρανὸς ἀπὸ τὴν γῆν, καὶ ἰδέτε τί μικρόν, τί ὀλίγον πράγμα, ὅπου φαίνεται ὅλη ἡ χάρις, ὅλη ἡ δόξα καὶ Προφητῶν, καὶ Ἀποστόλων, καὶ Μαρτύρων, παραβαλλομένη πρὸς τὴν χάριν, καὶ πρὸς τὴν δόξαν τῆς Θεομήτορος. Τί λέγει ὁ Σολομὼν, πῶς δὲν εἶναι κανένα νέον ὑπὸ τὸν ἥλιον; Ἴδου θαῦμα νέον, Παρθένος καὶ Μήτηρ, τοῦ ὁποῖου ὅμοιον ἀκόμη δὲν ἔγινε. Παρθένος Μήτηρ Θεοῦ. Θαῦμα νέον, τοῦ ὁποῖου ὅμοιον νὰ γένη δὲν δύναται. Παρθένος καὶ Μήτηρ, θαῦμα, ὅπου εἶναι εἰς μίαν Παρθένον ἢ μεγαλύτερη χάρις. Μήτηρ Θεοῦ, θαῦμα, ὅπου εἶναι εἰς μίαν Μητέρα ἢ ὑψηλότερα τιμὴ. Θαῦμα θαυμαίων, περὶ τοῦ ὁποῖου καμμία ἄλλη θρησκεία δὲν δύναται νὰ καυχηθῇ, παρὰ ἡ Πίστις τῶν Χριστιανῶν, εἰς τὴν ὁποῖαν αὐτὸ εἶναι ἀρχὴ καὶ τέλος τῶν Μυστηρίων.

ΠΑΡΑΓΟΝΕΣ ΚΑΙ ΘΕΣΜΟΙ ΠΟΥ ΕΠΗΡΕΑΖΟΥΝ ΤΗ ΒΑΣΙΚΗ ΕΛΛΗΝΙΚΗ ΠΑΙΔΕΙΑ

Οί βασικές επιδιώξεις της ελληνικής παιδείας γενικά και ειδικότερα οί σκοποί της βασικής ελληνικής παιδείας, ή οποία παρέχεται στο απογευματινό ελληνικό σχολείο και στο ελληνικό τμήμα του ήμερησιού έλληνοαμερικανικού σχολείου, οδηγούν στη λήψη και στην έκλογή όλων εκείνων των πρακτικών μέτρων, τά οποία είναι απαραίτητα για την ικανοποίηση των τεθέντων αυτών σκοπών. Μεταξύ των μέσων και μέτρων αυτών τά κυριώτερα είναι τά εξής:

—Συνεργασία στενή όλων των παραγόντων, οί όποιοι, άμεσα ή έμμεσα, επηρεάζουν τη διδακτική προσπάθεια στα κέντρα της βασικής ελληνικής παιδείας.

—Προγραμματισμένη και συγχρονισμένη όργάνωση των κέντρων αυτών.

—Καθορισμός του προγράμματος της διδασκτέας ύλης.

—Καθορισμός του προγράμματος των έσωσχολικών και έξωσχολικών ένασχολήσεων των παιδιών στην όργανική τους σχέση με τη διδασκτέα ύλη.

Α. Οί κύριοι παράγοντες:

Ή ελληνική παιδεία και ειδικότερα ή βασική ελληνική παιδεία εξασφαλίζει θετικότερα άποτελέσματα, όταν βοηθούν τό έργο της όλοι εκείνοι οί παράγοντες, οί όποιοι επηρεάζουν κατά κάποιο τρόπο όλες τις έκδηλώσεις της ζωής της ομάδος των Αμερικανών πολιτών ελληνικής καταγωγής.

Μεταξύ των παραγόντων αυτών οί κυριώτεροι είναι ή έκκλησία, ή οικογένεια, ή κοινότητα και οί διάφορες άλλες έλληνοαμερικανικές όργανώσεις και θεσμοί.

Έτσι, έργο πρωταρχικό του σχολείου είναι νά υποκινή διαρκώς τό ενδιαφέρον των παραγόντων αυτών, νά εξασφαλίζη την συμπαράστασή των και νά τους καθοδηγή κατάλληλα, ώστε νά συμπληρώνουν και νά ολοκληρώνουν, σύμφωνα πάντοτε με την φύση και την ειδικότερη άποστολή των, τις μορφωτικές του προσπάθειες και επιδιώξεις.

α) Έκκλησία και σχολείο: Ή κοινοτική έκκλησία, έρμηνεύοντας σωστά τό ευρύτερο πρόγραμμα των επιδιώξεων και των επιδόσεων της Έλληνικής Αρχιεπισκοπής, ύψώνεται σέ παράγοντα ευνοϊκώτατο για την άποδοτική λειτουργία του ελληνικού κοινοτικού σχολείου. Ό ιερέυς ειδικότερα, κρατώντας ξεχωριστή θέση στη ζωή της κοινότητας, έπωμίζεται ένα μεγάλο μέρος της ευθύνης για την έπιτυχία της ελληνικής παιδείας. Τό κοινοτικό κατηχητικό σχολείο έπισης, άκολουθώντας τό έπίσημο πρόγραμμα της ειδικής ύπηρεσίας της Έλληνικής Αρχιεπισκοπής, ύπηρετεί άμεσώτατα τους σκοπούς του κοινοτικού ελληνικού σχολείου. Πράγματι, όσο πιό βαθιά κατανοούνται από τους ύπευθύνους κοινοτικούς παράγοντες οί κοινές επιδιώξεις των βασικών κοινοτικών θεσμών—της έκκλησίας και του σχολείου—και όσο πιό στενή είναι ή συνεργασία στη πράξη των δύο αυτών θεσμών, τόσο θετικότερη είναι ή άπόδοσή των. Γενικότερα, ή έννοια της κοινότητας σάν κέντρου τόσο της πνευματικής όσο και της ελληνικής πολιτιστικής ζωής των Αμερικανών πολιτών ελληνικής καταγωγής, άποσαφηνίζει κατά τόν καλύτερο τρόπο τις σχέσεις

μεταξύ της κοινοτικής έκκλησίας και του κοινοτικού σχολείου. Έτσι, όσο περισσότερο ή έννοια αυτή συνειδητοποιείται και καθολικεύεται, τόσο περισσότερο και τόσο ευνοϊκότερα επηρεάζεται ή ευρύτερη μορφωτική προσπάθεια μέσα στα πλαίσια της κοινοτικής ζωής.

β) Οικογένεια και Σχολείο. Ή οικογένεια θεωρείται και είναι ό πιό βασικός μορφωτικός θεσμός. Ή αλήθεια αυτή, τόσο παλιά όσο και ή έννοια της άγωγής, έχει βαθύτατα κατανοηθή. Οί ειδικοί στα θέματα της παιδείας θεωρούν τη συνεργασία της οικογενείας και σχολείου σάν άνάγκη πρωταρχική. Φυσικά, ή άνάγκη αυτή είναι πιό έκδηλη στην ειδική περίπτωση της έλληνοαμερικανικής οικογενείας και του ελληνικού κοινοτικού σχολείου των παιδιών της. Στην πραγματικότητα, τό ελληνικό σχολείο στη χώρα αυτή άνταποκρίνεται καλύτερα στην ιδιότυπη άποστολή του, όταν ή έλληνοαμερικανική οικογένεια νοιώθη καλά την άποστολή αυτή και όταν διατηρή στη σύνθεση και στις έκδηλώσεις της ζωτικά στοιχεία από την ελληνική παράδοση. Ή άρχή αυτή παίρνει σημασία ξεχωριστή τόσο για τη θρησκευτική άγωγή του παιδιού, όσο και για την κατάρτισή του στην ελληνική γλώσσα και στην ένταξή του στον κύκλο των παραδόσεων μας. Σύμφωνα με τό δεδομένο αυτό, άν τό ελληνικό κοινοτικό σχολείο δέν επεκτείνει τό ρόλο του, ώστε νά επηρεάζη ευνοϊκά την οικογένεια και νά την καθοδηγή στο μορφωτικό και έπιμορφωτικό της έργο, ό παράγων αυτός, ή οικογένεια, άμβλύνεται και άτνεί

καὶ ἐπιφέρει ἔτσι καὶ τὴν ἀτροφία τοῦ σχολείου.

γ) Κοινότης καὶ σχολεῖο: Παρὰ τὸ γεγονός, ὅτι τὸ ἑλληνικὸ σχολεῖο μπορεῖ νὰ εἶναι καὶ νὰ λειτουργῇ σὰν ἰδιωτικὴ ὀργάνωση καὶ ἐπιχείρηση, ἡ κοινότητα παραμένει καὶ θὰ παραμένῃ πάντοτε ὁ κυρίως ὑπεύθυνος παράγων γιὰ τὴν πρόοδο τῆς ἑλληνικῆς παιδείας καὶ πρωτίστως τῆς βασικῆς ἑλληνικῆς παιδείας. "Ἐτσι, κάθε Κοινότης, ἀνεξαρτήτως τοῦ ἀριθμοῦ τῶν μελῶν της, διατηρεῖ ἑλληνικὸ σχολεῖο, ὁ τύπος τοῦ ὁποίου καθορίζεται ἀπὸ τὶς τοπικὲς ἀνάγκες καὶ δυνατότητες. Ἡ κοινότης ἐγγράφει ἐπίσης στὸν προϋπολογισμό της τὴ σχετικὴ δαπάνη σύμφωνα μὲ κάποια σταθερὴ ἀναλογία πρὸς τὴ δαπάνη γιὰ τὴν ἐκκλησία καὶ τοὺς λοιποὺς θεσμοὺς της. Παράλληλα, καταβάλλει κάθε δυνατὴ προσπάθεια γιὰ τὴ δημιουργία μέσα στὰ πλαίσια τῆς κοινοτικῆς ζωῆς καὶ τῆς κατάλληλης ἐκείνης μορφωτικῆς ἀτμοσφαίρας ἡ ὁποία ἐπιδρᾷ εὐνοϊκὰ στὴν εἰδικὴ μόρφωση ποὺ

συστηματικώτερα ἐπιδιώκει ἡ ἑλληνικὴ παιδεία. "Ἄν ἡ ἀτμόσφαιρα αὕτῃ λείπῃ, τὸ ἔργο τοῦ σχολείου δυσχεραίνεται καὶ τελικὰ ἀτονεῖ.

Β. Φιλεκπαιδευτικὸ Κλίμα:

Ἡ συνεργασία τῶν ἀνωτέρω παραγόντων μὲ τὸ σχολεῖο εἶναι δυνατὴ καὶ πρέπει νὰ γίνεται σύμφωνα μὲ ἕνα εὐρύτερο ἐπιμορφωτικὸ πρόγραμμα, στηριζόμενο κυρίως στὶς ἀρχὲς ποὺ διέπουν τὴν ἀγωγή τῶν ἐνηλίκων. Τὸ πρόγραμμα αὐτὸ εἶναι ἔργο τῶν πιὸ φωτισμένων ἐκπροσώπων τῆς κοινοτικῆς ζωῆς καὶ ἰδιαίτερα τῶν κληρικῶν καὶ τῶν ἐκπαιδευτικῶν.

Ὅπως εἶναι εὐνόητο, μὲ τὸ πρόγραμμα τῶν ἐπιμορφωτικῶν ἐνεργειῶν καὶ ἐκδηλώσεων σὲ κάθε κοινότητα, δὲν ἐπιδιώκομε μόνο νὰ ὑποκινήσωμε τὸ ἐνδιαφέρον ὅλων τῶν μελῶν της γιὰ τὸ σχολεῖο. Πρόκειται, παράλληλα, νὰ δημιουργήσουμε μέσα στὰ πλαίσια τῆς ὅλης κοινοτικῆς ζωῆς, ὅπως καὶ ἀνωτέρω τονίζεται, τὴν ἑλληνοαμερικανικὴ ἐκείνη ἀτμό-

σφαῖρα μέσα στὴν ὁποία τὰ παιδιὰ θὰ δέχωνται παρορμήματα καὶ μορφωτικὰ στοιχεῖα ἱκανὰ νὰ ἐνισχύουν τὴν ἑλληνικὴ παιδεία, ἡ ὁποία παρέχεται συστηματικώτερα στὸ ἑλληνικὸ σχολεῖο. "Ἐτσι, ἂν ὅλοι οἱ θεσμοὶ καὶ οἱ ἐκδηλώσεις τῶν ἐνηλίκων—ἐκκλησία, συγκεντρώσεις οἰκογενειακές, παραδόσεις, ἑορτές, μουσικὴ, τραγούδι, χορὸς, γλῶσσα, τύπος, ραδιόφωνο, τηλεόραση, φιλελληνικὲς ἐνέργειες—ἐμπνέωνται ἀπὸ τὴν ἑλληνικὴ παράδοση καὶ ἂν διατηροῦν, κατὰ τὸ δυνατό, τὶς καθαρώτερες μορφὲς ἑλληνικῆς ἐκφράσεως, τὰ παιδιὰ θὰ ἐνδιαφέρονται φυσικὰ καὶ ἀβίαστα γιὰ τὶς ἐκδηλώσεις αὐτές, θὰ σχηματίζουν ὀρθὴ ἀντίληψη γιὰ τὸ περιεχόμενο ὅλων αὐτῶν τῶν ἐνασχολήσεων, θὰ μετέχουν σ' αὐτές κατὰ τὸν πιὸ ψυχολογημένο τρόπο καὶ μὲ τὸν καιρὸ θὰ τὶς οἰκιοποιούντα καὶ θὰ τὶς διατηροῦν σὰν μέρος ὀργανικὸ καὶ πολύτιμο τῆς προσωπικῆς των ἐμπειρίας. Ἡ καλλιέργεια ἐνδιαφερόντων φιλεκπαιδευτικῶν μεταξὺ τῶν μελῶν τῆς κοινότητος εἶναι ἔργον ὅλων τῶν ὑπευθύνων παραγόντων. Ἡ εὐθύνη ὅμως αὕτῃ βαρύνει πρωτίστως τὸ σχολεῖο. "Ἄν τὸ σχολεῖο ἀντιλαμβάνεται σωστὰ τὸ ρόλο του καὶ ἂν ὑψώνεται διαρκῶς καὶ ἐπιβάλλεται ὅχι μόνον σὰν κέντρο τῆς σχολικῆς ἑλληνικῆς παιδείας τῶν μαθητῶν του, ἀλλὰ καὶ σὰν κέντρο τῆς ὅλης ζωῆς τῆς κοινότητος, τὸ ἐνδιαφέρον ὅλων γιὰ τὴ διαρκὴ πρόδοσόν του δὲν μπορεῖ παρὰ νὰ μεγαλώσῃ καὶ νὰ ἐκδηλώνεται κατὰ τὸ πιὸ ἔμπρακτο τρόπο.

Ἡ βασικὴ αὕτῃ ἐπιδίωξη τοῦ σχολείου ἱκανοποιεῖται θετικώτερα, ἂν λειτουργοῦν στὴν κοινότητα διάφοροι φιλοσχολικοὶ σύλλογοι. Ἡ πρωτοβουλία γιὰ τὴν ἐργασία των ἀνήκει στὸ Διοικητικὸ Συμβούλιο τῆς κοινότητος, στὴ σχολικὴ ἐπιτροπὴ, κυρίως ὅμως στοὺς κληρικοὺς καὶ στοὺς ἐκπαιδευτικοὺς.

HYMNS OF THE HOLY WEEK

The Greek Orthodox Church of St. Mary in Minneapolis, Minn., has recently produced a beautiful 45 minute Hi-Fidelity long playing album of the hymns of the Holy Week. This colorfully bound album, which includes music from Easter, Good Friday, The Doxology and the rarely heard Kassiani's Troparion, was executed by the 45 voice mixed choir of St. Mary's Church under the direction of Mr. Christ G. Ellis. Those who wish to obtain the album may write to:

Mr. Tom Spaise, President
St. Mary's Greek Orthodox Church Choir
3450 Irving Avenue, So.
Minneapolis, Minn.

Price: \$6.95 (plus 50¢ mailing)

THE THREE DISCIPLINES

BY HIS EMINENCE ARCHBISHOP MICHAEL

My subject is going to be "The Three Disciplines during the Great Lent".

To begin with, I should like to emphasize that the fasting period of the Great Lent, that is the period previous to the Holy Passion of our Lord Jesus Christ and His Resurrection from the dead, from the very beginning of our Christian era was considered to be the most important fasting period of all the others. As you know, all members of the Holy Orthodox Church are also supposed to fast before Christmas, before the feast of the Holy Apostles St. Peter and St. Paul, and before the feast of the Assumption of our Lady, the Virgin Mary.

The greatest emphasis, however, by the ancient church of the first centuries, was placed on the Great Lent, as the outstanding sacred period of the entire Ecclesiastical year. The main arguments of the Holy Fathers as well as of the Sacred Councils, regarding fasting during this period were, that Moses fasted for forty days and forty nights before receiving the sacred tablets containing the ten commandments on Sinai from the Almighty God; that the Prophet Elias fasted forty days and forty nights before seeing God on the mountain Horov; and lastly, that our Lord and Saviour Jesus Christ fasted forty days and forty nights, and then when He was approached by the Tempter, went victoriously through the well known three temptations; the temptation of the body, the temptation of the mind, and the temptation of the heart.

Now our Holy Mother, the Orthodox Church, is inviting us to exercise ourselves throughout the Great Lent in these three Disciplines against the temptation of the body, against the temptation of the mind, and against the temptation of the heart.

Anyone of you perhaps is going to ask the question, are we obliged as conscientious Christians, members of the body of Christ, to exercise ourselves in these three Disciplines every moment of our earthly life? And if this is the case, why has the Church appointed this special period for these three Lenten Disciplines? The answer certainly is that of course we are soldiers of the great and glorious army of the Church Militant, headed by our Divine Leader, the Lord Jesus Christ; and as such we are at all times supposed to be fighting

against sin, and, according to St. Paul, "to have always on us the whole armour of God, that we may be able to withstand the wiles of the Devil". Again, "Every man that striveth for the mastery is temperate in all things."

However, as in every army there are special periods of exercises that the soldiers may apply the lessons they are receiving from their superiors that they may become stronger and more efficient in discharging their military duties, so has the Church fixed this special ecclesiastical period of the Great Lent, that her spiritual children may be given the opportunity to put to actual practice and to improve their knowledge concerning spiritual life, so that they may acquire greater fortitude and efficiency in the spiritual war against sin, at all times.

We will first speak of the Discipline of the body which we are to exercise throughout the Great Lent. Fasting is something very annoying, especially to the modern man. Overeating and drinking has become such a habit for all of us nowadays, that vigorous protests are being heard against the practice of abstinence from certain kinds of food and from liquors, as recommended by the Church. Yet fasting was not unknown even before the establishment of Christianity and the propagation of the Gospel. Our wise forefathers, the ancient Greeks, used to say *παχεῖα γαστήρ λεπτόν οὐσὶν τίκτει νόον* that is, a man who overindulges in food is unable to possess a fine mind. The great philosopher Seneca said "where there are many courses of food, there are many diseases." "Are you surprised," he asks, "for the multitude of illnesses? Count the cooks!" "The great majority of the people open their graves through their forks and knives," says a modern sociologist. The lesson that these wise men wish to convey to us, is that overindulging in food and liquor, while on the one hand are great obstacles to spiritual advancement and moral progress, on the other, they are shortening human life. The truth of these facts, is excellently illustrated by the long and beautiful spiritual life of ascetic men, the pillars of piety and spiritual devotion. James the Hermit, for instance, lived 104 years; St. Anthony the great founder of the monastic life, lived 105 years; St. Symeon the Stylites 112 years; St. Epiphanius, bishop of Salamis, Cyprus, 115 years;

and St. Arsenios 120 years. It would have been absolutely impossible, nay, it would have been quite unthinkable that those great and outstanding men could have lived such long lives and realized such great spiritual achievements as the world has never seen before, had they not exercised such a strict Discipline of the body. "Whoever has received any spiritual gift," says St. Basil the Great, "by over-eating and through a contentious life?" Thus, unless we are unable to fast because of illness, or due to unavoidable circumstances, we should practice this Discipline of the body during the Great Lent, according to the rules of our Holy Mother Church, prescribed for our Spiritual advancement in life.

Second comes the Discipline of the mind. There are two aspects in the Discipline of the mind; the negative and the positive. To the negative aspect belong all the presentations of the cinema theatre and television, which often work real havoc to the soul; and books and periodicals containing scandalous stories and filthy pictures, these must be carefully avoided during the Great Lent. There is no greater danger for our spiritual health and moral wholesomeness than that which stems from unhealthy printed matter. Unfortunately, we are living in the midst of a secular society which ridicules all considerations concerning what we Christians say or do regarding these Disciplines. And this is the reason why everyone of us, especially our youth, are exposed to great dangers threatening their spiritual well being, and placing stumbling blocks in their effort to live a sober Christian life.

In the positive aspect of the Discipline of the mind belong the various spiritual books and literature which we have to read during this sacred period of the Great Lent. Because the purpose and goal of the Tree Lenten Disciplines is to create and cultivate the precious inner life of our soul. In this we are greatly assisted by the writings of the great masters in the art of spiritual life. Of course, precedence is due to the Bible, that inexhaustible spiritual treasure, the central figure of which is the everliving Lord of life, the same yesterday, today, and forever. Every Orthodox Christian should acquire the blessed habit of reading a part of the Bible every day, but especially during the Great Lent, this sacred task must be religiously practiced. The works of the great fathers of the Church also should be read carefully, because they are the outstanding master of the spiritual life, who have studied deeply the psychology of the human soul under the guidance of the Holy Spirit, by which they were inspired and in which they

lived. There are also other devotional books very helpful in attaining the Discipline of the mind. "The Imitation of Christ," for instance, written by Thomas Kempis and translated in almost every language, is a real masterpiece in devotional literature. "My Life in Christ" of the late Father John Cronstad is another book almost of the same outstanding caliber. This wonderful devotional work written by a Russian Orthodox priest gives us a most satisfactory answer to many questions regarding the creation of the world, the Holy Trinity, the procession of the Holy Spirit, the life of prayer, Divine Worship, the life and work of a priest, the honor paid by the Orthodox Church to the Holy Icons and sacred relics, the communion of saints and the life everlasting. To those who are familiar with the Greek language I would like to recommend almost all the editions of the Brotherhood of Theologians, "The Life," printed in Athens, and in particular the main work of the founder of this unique spiritual movement throughout Greece, Eusebios Mathopoulos, called "The Destiny of Man." This is really an invaluable devotional and deeply doctrinal book explaining all the dogmas of our Holy Orthodox Church, in a most simple and devout manner. It has been reprinted several times; it has guided many thousands of pious men and women in Greece. Any one who will make the laudable effort of translating this book into English, will undoubtedly render great service to the Orthodox youth in America, who are willing to cultivate their spiritual life and be instructed in the doctrines of our Church. The writings also of the great Nicodemus of the Holy Mountain, who last year was proclaimed a Saint by the Ecumenical Patriarchate in Constantinople, are warmly recommended as most useful material for study to those who are engaged in the noble endeavor of deepening their spiritual life. The fact, however, that the writings of St. Nicodemus have not as yet been translated into English renders useless for the time being this real treasure to the Orthodox Youth in America. I lastly wish to refer those who are interested in devotional literature to study the "Life of the Inner Soul," by Nicholas Grou and "Power through Prayer" by E. Bounds.

And now we come to deal with the third and most important Discipline, the Discipline of the heart. There is not the slightest doubt that the two preceding Disciplines of body and mind, are preparatory for the Discipline of the heart. The heart is the source of all virtues and evils. The heart is the profoundest well from which our feelings, good or bad, are stemming up. We are what our heart is according to the evertrue words

of our Lord. "A good man out of the good treasure of the heart bringeth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things." (Matthews. 13:35.)

And again "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness blasphemies." On an other occasion when our Lord was talking to the people on the mountain, He declared the great Truth "where your treasure is there will your heart be also." Which means that our heart, that is to say our whole being ever be attached to the predominant feelings of our heart; to our evil passions, if we are carnal and our mentality is a materialistic one; or to our noble, spiritual ideas and ideals, if we are conscientious Christians.

Now, we are all inclined to go through temptations. Even our Lord and Saviour was not exempt from them. Temptations have to come. The question is, what is going to be our attitude toward them. That is the most important moment of our Christian life, of our future upon this earth during our temporary life in this earthly tabernacle, our body, but also of our future in the life everlasting.

Well then, our attitude towards temptation will be according to the quality of our heart. This is the reason why I strongly stressed the great, the unique importance of the Discipline of the mind through enlightenment of it by reading regularly devotional books and the Gospel in particular. The mind, so to speak, is the periscope of the heart. The mind is the eye of the heart. If the eye is in the darkness the heart also will be in the darkness and visa versa, "The light of the body is the eye" said the Lord. "If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thine whole body will be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness."

Therefore, our duty is to strengthen our noble feelings, not to neglect but on the contrary to attend carefully and to deepen more and more our spiritual life, that we may be able in times of temptation to stand strong and steady; to prefer the love of God rather than the love of our passions, to conform with our Lord's will rather than with the evil suggestions of our carnal self.

From what I have just said follows the vital importance of the work done by our Sunday or Catechetical Schools. Without any exaggeration at all, Sunday School teaching is of tremendous significance for the future of Orthodoxy in this Country of ours. And as I say in

every opportunity no words are able to express the deep gratitude of all of us to the persons who are responsible for this great and really blessed work that is to the Sunday School teachers. On the other hand from what I have said, stressing the tremendous importance of the spiritual life for every Christian, it naturally follows also that there is a great necessity of creating such a spiritual life in ourselves. The inner life of the soul is something without which no real Christianity can exist. Because without it, there is no question whatsoever that in the moments of temptation the tempted person will give up at the very outset every effort to resist, or rather, to express the whole truth, that he will not even think about resisting temptation; he will meet it and also he will go after it. No wonder then that sometimes there are frictions, divisions, hatreds, jealousies, among ourselves; I mean in our Communities. We have to pay for our negligence, for not paying proper attention to the greatest factor of our Christian personality and character, to the building up in our innermost a spiritual life. No Discipline of heart can exist without spiritual life. No moral victory can be imagined without the existence of this life of prayer, devotional reading, paying diligent attention to our feelings, confession and receiving as often as possible the Holy Sacraments. Because all these absolutely necessary things for our spiritual well being are the unique channels for having ever with us the Divine Grace. The Divine Grace is the power that goes with our spiritual life. The Divine Grace creates in ourselves spirituality. Divine Grace is the only power that will encourage us and give us the necessary strength and the amount of determination we need to do good and avoid evil. And because prayer, devotional reading, confession and Holy Sacraments are the only true conveyors of Divine Grace, they are called the elements of spiritual life.

Christian men and women even so have to be tempted, but they will be victorious against all temptations. Why? Because by being spiritual, by using all the above enumerated means for the building up of a spiritual life, they are prepared for the moment of meeting with the adversary, for the moment of temptation. Then the answers of our Lord will be ours too. "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." "Thou shalt not tempt the Lord thy God." "Get thee hence Satan for it is written that thou shalt worship the Lord thy God, and Him only shalt thou serve."

And now summarizing what I said regarding the
(Continued on page 72)

ΣΚΕΨΕΙΣ & ΠΑΡΑΤΗΡΗΣΕΙΣ

ΥΠΟ ΝΕΑΝ ΔΙΕΥΘΥΝΣΙΝ

Ὁ Ὁρθόδοξος Παρατηρητής θά ἐκδίδεται ἀπό τοῦ τεύχους τοῦ Ἀπριλίου εἰς τήν Ἱεράν Ἀρχιεπισκοπὴν καὶ ὑπὸ τὴν διεύθυνσιν τοῦ ἐκλεκτοῦ Θεολόγου καὶ ἐμπείρου περὶ τὴν Ἐκκλησιαστικὴν δημοσιογραφίαν κ. Βασιλείου Βασιλειάδη. Ἡ ἀπόφασις τοῦ Σεβασμιωτάτου νὰ θέσῃ τὸν Παρατηρητὴν ἐντὸς τῶν πλαισίων τῆς κεντρικῆς ὑπηρεσίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς θά βοηθήσῃ, χωρὶς ἀμφιβολίαν, τὸ περιοδικὸν νὰ συνεχίσῃ ἀνετώτερα καὶ ἀποτελεσματικώτερα τὸ ὁμολογουμένως καρποφόρον ἔργον του.

Ἡ Ἀκαδημία τοῦ Ἀγίου Βασιλείου ἐστέγασεν τὸν Παρατηρητὴν πλέον τῶν ἑξῆ ἐτῶν καὶ παρέσχεν ὅλας τὰς δυνατάς διευκολύνσεις διὰ τὴν ἐπιτέλεσιν τοῦ ἔργου του. Ἡμεῖς δέ, ὑπὸ τὴν ἐμπνευσμένην καθοδήγησιν τοῦ Σεβασμιωτάτου, τὴν πατρικὴν του ἀγάπην καὶ ἀπόλυτον αὐτοῦ ἐμπιστοσύνην, ἐπὶ πέντε σχεδὸν ἔτη, ὑπηρετήσαμεν τὸ περιοδικὸν κατὰ τὰς δυνάμεις μας. Κατὰ τὸ διάστημα τοῦτο ἠδυνήθημεν νὰ διαπιστώσωμεν τὴν ἀποκρυστάλλωσιν τῶν σκοπῶν τῆς ἐκδόσεως τοῦ Παρατηρητοῦ εἰς τὴν 12ην καὶ 13ην Κληρικολαϊκὴν, τὴν ἑκδοσὶν του εἰς 12 ἐκδόσεις ἀντὶ 11 τῶν ἐτῶν, τὴν κυκλοφορίαν του εἰς ἐκτάκτους ἐκδόσεις τῶν 32 σελίδων, τὴν ἐγκαινιάσιν νέων σελίδων, τὴν ἐγχρωμὸν ἐμφάνισιν του μὲ βυζαντινὸν ἐξώφυλλον, τὸν τριπλασιασμὸν τῆς κυκλοφορίας του καὶ πάντων τούτων σπουδαιότερον, τὴν πύκνωσιν τοῦ ἀριθμοῦ τῶν συνεργατῶν τοῦ περιοδικοῦ. Πολλοὶ ἐκ τῶν συνεργατῶν αὐτῶν ἀνήκουν εἰς τὴν τάξιν τῶν νέων Θεολόγων καὶ ἀποτελοῦν ἐνθαρρυντικὴν ὑπόσχεσιν διὰ τὴν Ὁρθόδοξον φιλολογίαν ἐν Ἀμερικῇ. Αἶνος καὶ δόξα πρέπει εἰς τὸν Πανάγιον Θεόν, ὅστις ἠύλόγησεν τὸ ἔργον τοῦ Παρατηρητοῦ. Εὐχαριστίαι δὲ θερμαὶ πρὸς τὸν Σεβασμι. Ἀρχιεπίσκοπον, ὅστις καθωδήγησεν τὸ ἔργον τοῦτο καὶ τὸ ὑπηρετήσεν δι' ἀδιαλείπτου καὶ πλουσίας καὶ ὀρίμου πνευματικῆς συνεργασίας καὶ εἰς ὅλους ἐκείνους, οἱ ὅποιοι μὲ ἀνιδιοτέλειαν καὶ ἀπὸ ἀγάπην πρὸς τὸ διδασκτικὸν ἔργον τῆς Ἐκκλησίας κινούμενοι ἔκαμαν τὴν προσπάθειαν τοῦ περιοδικοῦ δυνατήν.

Ο ΣΕΒΑΣΜΙΩΤΑΤΟΣ ΠΡΟΣ ΤΗΝ ΑΠΟΧΩΡΟΥΣΑΝ ΔΙΕΥΘΥΝΣΙΝ ΤΟΥ ΠΑΡΑΤΗΡΗΤΟΥ

Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος ὑπὸ τὴν ἐποπτεῖαν καὶ καθοδήγησιν καὶ μὲ τὴν ἀδιάλειπτον συνεργασίαν τοῦ ὁποίου ἐξεδίδετο ὁ «Ὁρθόδοξος Παρατηρητής», ἐν τῇ πατρικῇ αὐτοῦ καλωσύνῃ ἐξέφρασεν δι' ἐπιστολῆς τοῦ τὴν ἐκτίμησιν του διὰ τὴν ταπεινὴν προσπάθειαν τοῦ ἐπισήμου ὀργάνου τῆς Ἱ. Ἀρχιεπισκοπῆς. Ἀπόσπασμα τοῦ γράμματος τούτου τοῦ Σεβασμιωτάτου δημοσιεύομεν κατωτέρω διὰ νὰ μᾶς δοθῇ ἡ εὐκαιρία νὰ τὸν εὐχαριστήσωμεν ἐκ βάθους καρδίας διὰ μίαν ἀκόμη φοράν. Μᾶς γράφει ὁ Σεβασμιώτατος: «...Ἐπιλαμβάνομαι τῆς εὐκαιρίας, ὅπως εὐχαριστήσω θερμῶς Ὑμᾶς καὶ τὴν Καν. Χατζηεμμανουήλ, διὰ τὰς πολυτίμους ὑπηρεσίας, τὰς ὁποίας προσεφέρατε ἐπὶ τοσοῦτον χρόνον διὰ τὴν ἑκδοσὶν τοῦ «Ὁρθόδοξου Παρατηρητοῦ». Εὐχομαι δὲ ἐξ' ὅλης ψυχῆς, ὅπως ὁ Κύριος ἐπισκιάζῃ διὰ τῆς χάριτος Αὐτοῦ Ὑμᾶς καὶ ἅπασαν τὴν Οἰκογένειαν Ὑμῶν.

Ἐπιθυμῶ ὡσαύτως νὰ Σᾶς διαβεβαιώσω, ὅτι θά ἐνθυμούμαι πάντοτε εὐαρέστως τὴν συνεργασίαν μας, καὶ ὅτι θά εἶναι πάντοτε εὐπρόσδεκτα ἄρθρα Σας...»

ΠΕΡΙΣΣΟΤΕΡΑ ΠΙΣΤΙΣ;

Ἡ κατάκτησις ὑπὸ τοῦ ἀνθρώπου τοῦ διαστήματος διὰ τῆς ἐξαπολύσεως ὑπὸ τῶν Ρώσων τῶν «Sputniks» καὶ τοῦ «Explorer» ὑπὸ τῶν Ἀμερικανῶν ὅχι μόνον δὲν θά μειώσῃ τὴν πίστιν τοῦ Ἀμερικανικοῦ λαοῦ εἰς τὸν Θεόν, ἀλλὰ ἀντιθέτως θά τὴν δυναμώσῃ καὶ πολλῶν τὰ θήματα θὲ στρέψῃ εἰς τοὺς πνευματικούς λιμένας τῶν Ἐκκλησιῶν. Αὐτὸ ὑποστηρίζουν δώδεκα Ἀμερικανικαὶ προσωπικότητες τοῦ Ἐκκλησιαστικοῦ κόσμου τῶν ὁποίων αἱ σχετικαὶ γνώμαι φιλοξενοῦνται εἰς τὸ περιοδικὸν Outlook τοῦ Μαρτίου. Ὁ Θεὸς ἤνοιξεν εἰς τὸν ἄνθρωπον μίαν ἀκόμη θύραν τοῦ ὑπερόχου Μυστηρίου τῆς δημιουργίας του. Ἐπανέλαθεν εἰς αὐτὸν ὅτι εἶναι τέκνον τῆς πνοῆς του καὶ ὅτι προορισμός του εἶναι ἡ λαμπρότης τοῦ αἰωνίου χώρου τοῦ οὐρανοῦ. Ὁ Ἀμερικανικὸς λαὸς δὲν πρόκειται παρὰ νὰ ἐκχυθῇ εἰς θερμὰς πρὸς τὸν πλάστην του εὐχαριστίας καὶ εἰς ὀρίζοντας πνευματικωτέρας ζωῆς. Θά ἀφυπνισθοῦν ἄραγε καὶ οἱ ἐν Ρωσσίᾳ λάτρεῖς τοῦ Βάαλ ἢ μήπως θά ἐντείνουν τὴν λατρείαν των πρὸς τὴν Ἐπιστήμην—τὸ ἀνθρώπινο ἐγὼ—διὰ νὰ ἐπισύρουν ἐπὶ τῶν κεφαλῶν των τὴν ὀργὴν καὶ τὴν τιμωρίαν τοῦ Θεοῦ;

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Three Lenten Disciplines, I want to say that we have to admit that there is a great misunderstanding among our Orthodox peoples concerning the true meaning and the real purpose of the sacred period of the Great Lent. As a matter of fact, the great majority of them concentrate upon fasting as though abstinence from certain kinds of food constitutes the whole meaning of this period. If they do succeed in fasting from meat, fish, eggs, butter, cheese and so on and so forth they are very pleased with themselves. They develop a self complacency very dangerous indeed, constituting just the opposite attitude required in the Great Lent. They miss the real goal. If they do not succeed in fasting they are not pleased with themselves; the only thing they do if they go to their priest to get their absolution from their sins, is, as a rule, to express their sorrow in not being able to fast.

Now a word about the Discipline of the heart which, as we tried to point out, is so closely connected with the Discipline of the mind. Yet these two Disciplines, that of the heart and that of the mind, are the most important things upon which every one of us must pay the greatest attention, according to the teaching of the Holy Scriptures and the Sacred Tradition of our Church as interpreted by the great Fathers and Ecumenical Doctors.

The Church, and when we say the Church we mean the Holy Scriptures and the Sacred Tradition, has never been severe towards the people who because of insurmountable obstacles cannot abstain from milk, eggs, and so on during the Great Lent. Among many other Holy Fathers there is St. Spyridon the great Bishop of Trimythous, Cyprus, the miracle-maker who served to a hungry traveler bacon during the Holy Week because there was no other food in the poor Bishop's home. On the other hand, the Church always insisted upon the Discipline of the heart and mind. And while She is very lenient towards those who are not able to exercise in a proper way the Discipline concerning food, on the contrary, She is adamant towards those who during the Great Lent are leading a dissolute life, or towards those who are neglecting the inner life of their soul making no true effort to cleanse their heart, and without confession, proceed to the Holy Sacraments.

This way of thinking was always condemned by the

Church, as not representing the genuine spirit either of the Christian religion or of the Orthodox Church. St. Basil the Great, one of the most ascetical fathers of the Church, in one of his homilies on fasting expressed the following most significant thoughts upon this subject: "Let us fast the fasting which is acceptable and agreeable to the Lord. True fasting is alienation from all evils, continence of tongue, avoidance of wrath, calumny, lies, and perjury. The avoidance of those evils constitutes true and acceptable fasting." That is, the great father of the Church stresses in a unique way the importance of the Discipline of heart when we are passing through the Great Lent.

Finally, my paternal recommendation to all of you is that you should have your confessor priest especially now at the beginning of the Ecclesiastical period established by the Church for the strengthening of our spiritual life, for renewing our dedication to our Lord Jesus Christ, for our salvation; you should visit him and make a thorough confession. Make then every effort to conform to His advices as regards prayer, devotional reading, almsgiving, paying careful attention to your everyday life. And in case you are successful, with God's grace, in the above points, do not hesitate to take the Holy Communion as often as possible for the remission of sins and life everlasting.

Η ΔΟΞΑ ΤΗΣ ΑΓΙΑΣΜΕΝΗΣ ΕΛΛΑΔΟΣ

ΜΙΛΗΣΕ καὶ ἐσύ, ὦ οὐρανέ. Εἶπε καὶ ἐσύ μὲ ἀκτινοβόλο γλῶσσα τῆς χριστωνύμου Ἑλλάδος τὲς δόξες. Ποῦ εἶδες τὴν πρώτη φορά ἀνθρώπους νὰ περνοῦσι μέσα εἰς τὰς ἐρήμους ζῶν τῶν ἀγγέλων καὶ νὰ ἀντιλαλοῦσι τοὺς θεικοὺς ὕμνους ἐκεῖνα τὰ δάση μὲς ἀπὸ τὰ ὁποῖα δὲν ἀκούοντο παρὰ οἱ ἀγριεὶς φωνὲς τῶν θηρίων; Ποῦ εἶδες τὰ ὄρη, πετρώδη καὶ ἄκαρπα νὰ βλαστάνουσι ἄνθη τῶν ἁρετῶν; Ποῦ εἶδες τόσους παραδείσους ὅσα κοινόβια καὶ τόσους νέους; Ἀδὰμ χωρὶς ἁμαρτίαν καὶ πταίσμα ὅσους μονάζοντας; Πόθες ἐξερρίζωσας τόσους κρίνους διὰ νὰ στολίσῃς τοὺς ἰδίους σου κήπους; Πόθεν ἐτρύγησας τόσα ρόδα διὰ νὰ μυρίσῃ μετ' ἐκεῖνα ὁ Παράδεισος; Ποῖος παρὰ ἡ Ἑλλάδα σοῦ ἐχάρισε τὰ πλέα ὑπερφωτὰ ἄστρα, ὁποῦ νὰ σοῦ ἀστράπτουσιν εἰς τὸ στερέωμα; Καὶ εἰς βραχυλογία, ἂν ὁ Ἐωσφόρος σὲ ἐγδυσε ἀπὸ τοὺς ἀγγέλους, τὸ Ἑλληνικὸν Γένος τόσους καὶ τόσους ἀγίους σοῦ ἔδωκε, ὁποῦ δὲν φαίνεσαι πλέα οὐρανός, ἀμή, χωρὶς καμμίαν ὑπερβολήν, ὅλος φαίνεσαι μία Ἑλλάδα!

Φραγκίσκος Σκουφός (1644–1697)

Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

"BECAUSE HE WAS ONE OF US..."

BY REV. A. CONIARIS Minneapolis, Minn.

As we look upon the Suffering Christ this Lenten season, we are reminded that there before us is our God. A God who took on our human nature and became like unto us in everything except sin.

A God who was tempted as we are tempted.

A God who suffered as we suffer.

A God who in his great hour of need was abandoned by all, even his closest friends.

A God against Whom false witnesses hurled ghastly lies.

A God whose sacred body, pierced by nails, hung upon the cross.

A God whose holy ears heard the vicious cries of men: "Crucify Him! Crucify Him!"

A God who, overcome by the intensity of pain, cried out, "My God, my God, why hast Thou forsaken me?"

A God who as He died prayed, "Father, into thy hands I commend my spirit."

Look at that body hanging on the cross. He is God—your God, my God! A God who was tempted, suffered, prayed and died.

He knows what you are going through. He went through it Himself. Are you tempted to place earthly things above God in your life? So was Christ in the wilderness. Are you tempted to seek glory for yourself and to ignore the will of God? So was Christ in the wilderness. Are you tempted to avoid suffering when it is God's will? So was Christ in Gethsemane. Are you tested to the very limit by the ridicule of others, the opposition of the world, the coldness of your fellow men, by loneliness, by pain, and by the face of death? So was Christ. For as St. Paul says, "We

have not a High Priest which cannot be touched with the feeling of our infirmities; but (one who) was in all points tempted like as we are, yet without sin."

Because He was one of us, He knows our needs, and He—only He—can fulfill them. Mary and Martha needed comfort; He was there to give it. The woman caught in adultery needed a new life; He was there to offer it. Peter, James and John needed something important to live for; He gave it to them. Everyone in the world needed forgiveness; He earned it for all.

Even on the cross the arms of Jesus were stretched out to us. The drops of holy blood dripping from those pierced palms are all the persuasion we should need to be convinced that He means every word He says.

Because He was one of us, He knows our needs and He can fulfill them. When He says to us, "Pray," He says it only because He can say to us at the same time, "I prayed. I know the need of it and I know what it can do."

When He says to us "Forgive your enemies," He says it only because He can say to us at the same time, "I forgave my enemies. I know that God will forgive us only if we forgive our enemies. I know that this is the only effective way of winning over your enemy as a friend."

When He says to us "Resist temptation", He says it only because He can say to us at the same time, "I resisted temptation. I know that it can be done with the Grace of God. I know that God never allows a person to be tempted beyond his power of endurance."

When He invites us to receive His precious body and blood in Holy Communion, He invites us only because He can say to us at the same time, "I instituted the Sacrament of Communion. I know how much you need it. I know what it can do. I know that you can have no life in yourselves, unless you eat the flesh of the Son of Man, and drink His blood."

When He says to us, "Fear not the death of the body," He says it only because He can say to us at the same time, "I died. I remained buried in the tomb for three days. I came back to life to prove to you that whosoever believeth in me shall never die but shall have life everlasting."

When He says to us, "Take up your cross and follow me," He says it only because He can say to us at the same time, "I not only took up my cross and carried it; I was also nailed to it. I know how heavy it is; for I stumbled and fell under the great burden of its weight. I know the stinging pain of its nails. Therefore, I am able to sympathize and help you in your suffering if you will but come to Me in prayer and humility."

Because He was one of us, He knows our needs, and He—only He—can fulfill them.

"For we have not an High Priest which cannot be touched with the feeling of our infirmities; but (one who) was tempted like as we are, yet without sin. Let us, therefore, come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need" (Hebrews 4:15, 16).

Why I Believe... II

BY REV. DEMETRIOS J. CONSTANTELOS
Perth Amboy, New Jersey

ABSURD HUMAN CLAIMS

I believe only in the world of my senses—what I see and experience, some people say, without realizing, apparently, that they silence an inner voice—the voice of religion. For as we are impelled to satisfy our needs, hunger, thirst and other desires, likewise we are impelled to satisfy the impulse of religion. In fact religion is the quest for the largest and the fullest satisfaction of our loftiest needs. Therefore, we often commit fundamental injustices against ourselves because of ignorance or plain nonsense. We mock our spiritual self by such negations.

This reminds me of an anecdote about the Roman Emperor Trajan: "If it is true that your God is omnipresent, I would be very delighted to see him. Otherwise, how can I believe in Him? Point him to me and I will follow him." These were the words he used once to a faithful Christian.

"Our God, indeed, is alive and present everywhere, but no human eye can see him," was the reply. But Trajan insisted that he could not be convinced unless he saw God.

"Well, before I show you our God, let me show you first, one of his messengers," the Christian said. It was a bright mid-summer day when he invited the emperor to show him God's messenger. Look straight up to the sun, it is my God's messenger he said. Examine and observe it."

"But I cannot see it, the bright sun dazzles and blinds my eyes," was the Emperor's reply. —"Well, if you are unable to see a part of the creation, how do you expect to face the Creator?" was the simple answer of the Christian.

UNITY OF MANKIND. *The awakening interest in religion is a characteristic of modern man.*

This anecdote illustrates that man has always been interested in religion though it indicates that sometimes we surmount the limits of reason by our absurd claims. Even today a widespread awakening of interest in the matter of religion is a characteristic of modern man. For religion has been and is one common element of man's nature. Of course, there are many common

elements in humankind. For, indeed, mankind is a unique phenomenon in the universe.

Despite color or creed, men bear common characteristics which indicate that they are of a common origin. There are innumerable proofs which proclaim the unity of the human race. The New Testament declares, "God has made of one all the nations that dwell on earth, and men are seeking after Him if haply they may find Him." (Acts 17, 26-27)

But this may not be satisfactory evidence for the subject put forth. A skeptic or an unbeliever in the authority of the Bible may seek some other kind of affirmation. Hence, we invoke the testimony of the natural and psychological sciences.

Indeed, it is an indisputable fact that modern scientists are agreed on the unity of the human race. Modern anthropologists, for example, who deal with the antiquity of man, the problems of race distribution, language, culture and religion are agreed, despite conflict with reference to many other points, on two general concepts, namely, the unity of the race and the phenomenon of religiousness which is the main theme of this thesis.

But other branches of knowledge too prove this unity and solidarity of the human race. Anatomy and physiology prove that this unity is a physical unity in which there are no essential differences. Ethnology, sociology and psychology agree that the various races are intellectually and emotionally of the same kind, while the spiritual unity of the race is proved by the variety of religious experiences of individual men.

The fact of this essential unity has been expressed with force by the late Dr. Warfield who said, "The psychological unity of the race is still more manifest. All men of all varieties are psychologically one and prove themselves possessors of the same mental nature and characteristics. Under the same influences, they function mentally and spiritually in the same fashion and prove capable of the same mental reactions. They all, and they alone, in the whole realm of animal existence, manifest themselves as rational and moral natures." (The Origin of Religion, Zwemer p. 24)

NEXT ISSUE: *The Religious Sentiment is native and universal—History & Religion.*

Lydia - A Christian Career Woman

BY EFROSINE G. VASILIOU

St. Paul, Minnesota

The gospel of Our Lord and Savior Jesus Christ was brought to the shores of Europe around 53 A.D., by St. Paul and a small band of Christians among whom were Titus, Timothy, and Luke. Trying to pursue his missionary work in Asia Minor, St. Paul, was prevented, "forbidden of the Holy Ghost" (Acts 16:6), and he understood this to mean that now God wanted him to be the instrument of His grace to carry the truth into Europe. From approximately 47 A.D. until 63 A.D. the Apostle Paul had been preaching Christ in every important center in Asia Minor with fearlessness and characteristic force. The Holy Spirit was now directing him and his followers toward the West.

His first convert to Christianity on the continent of Europe was a woman, Lydia, a resident of the Roman colony of Philippi. Now Philippi was the first city of importance a traveler from the East would reach upon disembarking at Neapolis, the Macedonian seaport and the port of Philippi. Paul had made the crossing from Troas in Asia Minor where he had had the vision of a man of Macedonia imploring him "to come over into Macedonia and help us". (Acts 16:9) "A two days' voyage across the fresh and rolling waters of the Mediterranean, followed by a steep climb over the mountain Pangaeus which intervenes between Philippi and its port Neapolis made, however, a rest of a day or two very acceptable to the Apostle and his friends."¹ Authorities believe that Paul's arrival at Philippi occurred several days before the sabbath on which he attended the gathering

of devout Jews and proselytes by the riverside outside the city walls at which Lydia was present. Wherever there were too few Jews residing to warrant the building of a synagogue or "house of prayer", it was customary for the little companies of faithful Jews living in Greek or Roman cities to resort to a "place of prayer"; and the seaside or riverside locations were generally favored for such places of prayer because there was water in abundance for ceremonial ablutions.

Lydia, "a seller of purple", was present in the small company of women who were at their sabbath devotions when Paul and his associates sought out the Jewish place of prayer outside the city walls of Philippi. There is some disagreement as to whether Lydia was Jewish by birth or a proselyte, but this is of little consequence. We know from St. Luke's account in the *Acts of the Apostles* that she was a native of Thyatira in Asia Minor. Her residence in the Roman colony of Philippi is probably explained by her trade. "The business which brought her to Philippi was connected with the dyeing trade, which had flourished from a very early period, as we learn from Homer, in the neighborhood of Thyatira, and is permanently commemorated in inscriptions which relate to the 'guild of dyers' in that city, and incidentally give a singular confirmation to the veracity of St. Luke in his casual allusions."² It is generally conceded by commentators and historians that Lydia was a woman of considerable

wealth and of independent action. It may be that she was a widow and her household, spoken of by St. Luke, could have consisted of her children and her domestics, and/or the "work-people engaged in the manual employment connected with her trade."³ In any case we understand that she had, by hard work and resourcefulness, accumulated enough money to maintain a sufficiently large house to accommodate the apostles whom she forthrightly invited to accept hospitality under her roof after she was baptized.

So we conclude that career women are not necessarily a twentieth century phenomena. From Lydia we see that business women were flourishing in the first century A.D. and had probably been doing so for a long time before then.

For our purposes it is interesting and of the utmost significance to note that a woman favored with this world's goods, clever and ingenious as regards business affairs, was nevertheless humble to the point of associating with other women whose only worship place was on a riverbank. If we accept, as we unquestionably do, the observation of Our Lord: "How hardly shall they that have riches enter into the kingdom of God!"⁴, then it is all the more surprising and significant that Lydia, the successful career woman, was found to be worshipping at all. There she was, well-to-do, firmly established in a business that had obviously won for her an

1 G. T. Stokes, *The Expositor's Bible, Acts of the Apostles*, Vol. II

2 Conybeare and Howson, *Life and Epistles of St. Paul*, Chapter IX

3 Ibid., Chapter IX

enviable reputation in a Roman colony, praying with one of the tiniest congregations—and all of them women, at that—when St. Paul, Luke, Silas, and Timothy came upon the scene. The evangelists “sat down and spake unto the women which resorted thither”. (Acts 16:13). This denotes the informal, deliberate, and persuasive nature and appeal of the apostles.

The writer of the Acts describes Lydia as one who worshipped God. (Acts 16:14) Right after this statement about her, he goes on to say the Lord opened her heart “that she attended unto the things which were spoken of Paul”. I think it would be psychologically and spiritually correct to say here that a worshipful attitude or state of mind and heart precedes the opening of the heart so that full attention may be given to God’s truth. Worship is offered by a soul that has God and itself in true perspective. Lydia, I believe, despite her material success which can so often blind one to the right relationship of the human soul to God, was already in the fortunate position of seeing herself dependent upon God and ready to acknowledge this dependence in an outpouring of worship. When Christ’s representatives came with the message of salvation, Lydia’s soul was like the prepared ground into which the seed (Word of God) fell and brought forth fruit. (St. Matthew 13:8)

Following her baptism and that of her household, the members of which must have held her in great esteem so much so as to want to follow her example in receiving Christian baptism, Lydia put her house at the disposal of the evangelists; yes, “she constrained us”, writes Luke, so the apostles gave

up their hired lodgings and moved into Lydia’s home, making it their base of further missionary endeavors during their stay in Philippi. This incidence of hospitality evinced by Lydia has frequent counterparts in other localities where the infant church was gaining a foothold and where the apostles so sorely needed friendship and communion with likeminded individuals. “It may also be rightly added, that we have here the first example of the Christian hospitality which was so enthusiastically enjoined, and so lovingly practiced in the Apostolic Church. The frequent mention of the ‘hosts’ who gave shelter to the Apostles, reminds us that they led a life of hardship and poverty, and were the followers of Him ‘for whom there was no room in the inn’.”⁵

Let us look now, for a brief space, at what another Lydia (I mean what a woman similarly situated) might very well have been. Had she been one to concentrate overmuch on material success—making a living as opposed to making a life—she would probably have occupied herself with her business to the disregard of spiritual concerns. Making a good impression on her customers, outdoing her competitors, taking short cuts—the stock-in-trade of the go-getter—in order to advance her interests with the powers to be in Philippi could have produced a sharp trader of Lydia and warped her character. When undue and abnormal attention to one’s means of livelihood becomes the paramount concern of a person, that one can develop spiritual blindness to life’s nobler side. Are not some career women (and men) under the false assumption that they must

pay the piper an exorbitant fee for the material prosperity they deem necessary to success? Character, individuality, the higher values, the things that are imperishable too often are shifted to a siding while the high-powered streamliner Getting-Ahead-in-this-Competitive-World thunders down the track sweeping conscience, morality, fair play, and proper regard for the rights of others to the four winds.

Turning again to the Lydia of our discussion, we get the whole, some view of a woman supporting herself and her household with a legitimate business enterprise, obviously successful because the scriptural account gives the impression of her having material security. Nevertheless, we see a well integrated personality, one who has the wisdom and grace to set her affairs in proper balance; one, who while taking care of her business interests, has neglected nothing that ought to come first. Her occupations of the week did not leave her too worn out to go to the assembly of God-fearing people on the sabbath; and once there, her mind did not wander upon whether she could have made a better deal in the dye market or whether she might get a large contract on the morrow by skillful manoeuvring. Lydia knew how, and greatly desired, to clear her mental and emotional horizons so that God could speak to her. And when those who brought good tidings of Christ joined the worshippers, Lydia was not a skeptical, conservative, counting-the cost woman. She had had her soul prepared through sincere devotional disciplines to recognize the truth and she accepted it wholeheartedly. “First came her faith, then her leading all around her to Christ... then her love evidenced in pressing hospitality, finally her re-

(Continued on page 78)

⁴ St. Mark 10:23

⁵ Conybeare and Howson, *Op. Cit.*,

A Korean Orthodox Visits The Greek Archdiocese

BY ARTHUR DORE

Public Relations Director of the Greek Archdiocese

An interesting and unusual visitor at the Greek Archdiocese recently was Song Hyun Lee of Seoul, South Korea, the first member of the far-away St. Nicholas Orthodox Church, which is now under the jurisdiction of our Archdiocese, to personally pay his respects to Archbishop Michael.

Song Hyun Lee is a man of importance in his native land. He is Section Chief of Commerce and Industry in the South Korean Government and a Professor of Chemistry in the Chosun Christian University in Seoul. He is returning to his country after a year's mission in the United States to study methods of paper production, one of Korea's main industries.

The Professor, who like most Koreans has a pleasant manner, is slight, wiry, intelligent and voluble, cutting through the maze of English with a swift if ungrammatical linguistic rapier. Though still a young man (who looks, at least, to be in his early thirties) Lee is the father of three children, the oldest a boy of thirteen.

He disclosed some facts about Korea which, though a matter of record, are not generally appreciated. Korea, for example, is not exactly a small country. With over 20 million inhabitants, it is three times as populous as Greece. Seoul, the capitol of South Korea, is a large city with a population of a million and a half. It was razed practically to the ground during the recent Korean conflict, and is still in the process of being laboriously rebuilt, largely with American aid. Still in a precarious position

politically and strategically, South Korea maintains a standing army of over one million.

About ten per cent, or some two million of the population are Christians, most of these having been converted through the missionary activities of the Catholics, Presbyterians and Methodists. The latter incidentally, founded and still largely maintain the Chosun Christian University, where Professor Lee serves on the faculty, though this institution is now non-denominational.

And what of our Orthodox brethren in Korea, in which we are of course most interested? The fact is that they are a mere trickle in the substantial flow of Korean Christianity, numbering about 400, all of whom are members of our St. Nicholas Orthodox community of Seoul. The intriguing history of this most unusual parish, which, incidentally, was described in considerable detail in the Spring 1957 issue of the GOYAN Magazine, will not be enlarged on, here.

Suffice it to say, at this point, that as Song Hyun Lee verified during his visit to the Archdiocese, the small Seoul Orthodox community was originally founded some sixty years ago by the Russian Orthodox, who pursued widespread missionary activities in China, Japan and the Far East generally. Russian Orthodox support collapsed after the Revolution of 1917, and since then the Seoul Orthodox Community, like many others in similar straits, was left isolated in its own meagre resources. Since the source of Russian Orthodoxy in the Far

East stemmed from Tokyo, it can readily be seen that as tension increased during the intervening years between Soviet Russia and Japan, the plight of the Orthodox outposts in the Far East became precarious, all the more so since the Russian Communists were avowedly dedicated to wiping out Christianity and all organized religions.

In these circumstances, the Korean Orthodox, in order to forestall the Communist menace, had turned over their property to the Russian Cathedral in Tokyo, where, also, their priests were ordained. But after World War II, the Koreans understandably did not want to associate in any way with Japanese sources. Following the Korean conflict, therefore, and encouraged by Greek-American servicemen and members of the Greek Battalion in Korea, they reorganized their St. Nicholas community in 1956 under the jurisdiction of the Greek Archdiocese of North and South America, which accepted their membership.

Complications arose, however, when the South Korean government confiscated the St. Nicholas real estate, which had been ceded to the Russian Cathedral in Tokyo, as alien property. Attempts are now being made to have the property returned to its original owners, and it was mainly for this reason that Archbishop Athenagoras of London visited the Seoul community, on behalf of our Greek Archdiocese, during his trip to the Far East last fall. This situation is gradually being straightened out, as are the financial difficulties of the indigent

Korean Orthodox, who in the future will receive substantial annual contributions which were voted for them by the Mixed Council of the Archdiocese and by the Holy Cross Orthodox Theological School.

To return to Song Hyun Lee, he has close ties with the Seoul Church. His father-in-law is Alexi Kim, the former priest of the St. Nicholas community, who was captured by the North Korean Communists during the Korean war and has not been heard of since. His wife's brother Kostas Kim, is now in his third year at the National University of Athens, where he was invited by the Greek Government, at the instigation of the Greek Battalion in Korea, to study theology. His ambition is to become the first Korean priest to be trained in the Greek Orthodox tradition. The Greek Battalion also arranged for a Korean girl to study in Greece, and our own Archdiocese has plans to bring to the United States a number of properly qualified Korean Orthodox youths to study at the Theological School.

The Education background for such study is provided by The St. Nicholas Community School, which includes the elementary grades and high school. This institution has an enrollment of about 400 students, counting those who follow Sunday School classes. In recent years, this school, which is obviously of

the utmost importance for the perpetuation of our Orthodox faith in Korea, has been in dire financial straits, from which it was rescued by a Korean Orthodox benefactor named Konstantine King.

Professor Lee told us in brief the story of Konstantine King. His father, Alexander King, was a prominent Korean government official, who was one of the original founders of the Orthodox Church in Seoul. Konstantine King, who is an Executive in a Korean shipping firm, is not a wealthy man. Yet he unselfishly and unhesitatingly pledged his modest fortune to ensure the continuation of the Korean Orthodox School. Mr. King, who will shortly come to the United States on business, was elected Chairman of the Board of Directors last month, and as such has generously undertaken to help Father Boris Moon, the present priest, of the St. Nicholas Community administer the Church and School, and to disentangle the ever-present financial difficulties of the poverty-stricken Seoul Community.

No account of the St. Nicholas Community would be complete without at least a mention of the Orthodox members of the Greek Battalion and the United States Armed Forces, who as Song Hyun Lee most feeling stressed, have done so much to help, both materially and morally, the little Orthodox

outpost in distant Seoul. Among the many, we will name only the American servicemen with whom the Public Relations Office of the Archdiocese has been in regular communication in the past year. They are Louis M. Xifaras, our present correspondent, who will end his term of service in Korea in a few months; and Serghi Serghis of New York and George Beres of Chicago, who have already returned home. The boys do not forget the Korean Orthodox brethren who come back. This past Christmas, Serghis sent the St. Nicholas Church fifty dollars, and Beres sent Father Moon clothes to be distributed to the congregation.

And in fact our fellow Orthodox in Seoul need money and clothes desperately. A few American dollars will go a long way in Korea, and warm clothing is a Godsend there for the long and bitter winters. We therefore end this article, which was inspired by the visit of Song Hyun Lee to the Archdiocese, with a plea for clothes and money for his Korean Orthodox brothers. Clothing which the Archdiocese has already been collecting, may be sent to the Holy Trinity Cathedral, 319 West 74th Street, New York. Money contributions should be made out to the St. Nicholas Korean Church and mailed to the Greek Archdiocese, Office of Public Relations, 10 East 79th Street, New York 21, N. Y.

(Continued from page 76)

ceiving into her house Paul and Silas after their discharge from prison; she was not 'ashamed of the Lord's prisoners, but was partaker of the afflictions of the gospel.'²⁶

When we read St. Paul's letter to the church at Philippi written eleven years after Lydia's conversion to Christianity, we see this exhortation to the Christians living in that city: "...help those women

which laboured with me in the gospel". We know of a surety he must have had Lydia along with others in mind. This last reference to her in the Bible tells us that she was not too busy "selling purple" to give of her time and means to the furtherance of the gospel.

From Lydia's life emanates a freshness, an independence, a vitality that any woman may covet to possess. But this did not just happen. She was that way because

of her dedication and by this word 'dedication' I do not mean necessarily the forsaking of the world to become a religious. In her case—and her case can be duplicated a thousandfold—the dedication was to serving God as a Christian career woman. And who can estimate the weight of her influence throughout Philippi and Asia Minor—yes, and even down to this day?

²⁶ Fausset, A. R., *Bible Cyclopedic*, Chapter IX

Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

BOOKS AND YOU

JOHN E. REXINE, *Editor*

Member of the Faculty, Department of Classics
Colgate University, Hamilton, New York.

Sophie Koulomzin, *The Orthodox Christian Church through The Ages*. New York: Metropolitan Council Publications Committee, Russian Orthodox Greek Catholic Church of America, 1956. Pp. 239. Illustrated. \$2.50.

Those who have had the opportunity of observing Mrs. Sophie Koulomzin's work know of her genuine devotion to and fervent interest in the progress of the Orthodox Church and especially her specialized interest in religious education. Her recent book, *The Orthodox Church through the Ages*, is a work that grew out of a desire to provide the advanced teenager with an interesting and mature textbook. In her Preface Mrs. Koulomzin makes it clear that she has the American high-schooler in mind and consequently she is meticulous in her efforts to present the history of the Orthodox Church in such a way as it will fit in successfully with the educational background of the American student. The first goal of the authoress in her own words was to "present the material against a background of general history as our students learn it at high school, thus giving them a realistic sense of perspective for the historic life and growth of the Church." The second was "to present within this general historic framework a few great personalities in such a way as to make them individually become alive, rather than mention briefly a far bigger number of historic figures." Her third aim she describes in the following words: "...in presenting the issues met by the Church in the course of centuries it seemed important to me

to make the students feel that these issues are still alive today." Needless to say, Mrs. Koulomzin has very admirably accomplished her aims.

Even though this book is subtitled *The Advanced Sunday School Series for Teen-Agers* and is consequently divided into thirty-one carefully constructed and richly illustrated lessons with Suggested Class Work, Questions for Review, and Bibliography at the end of each lesson, it is the firm conviction of this reviewer that the book can be fruitfully used by adults as well as young people who want a systematic review of some of the highlights of Orthodox Church history, it must be conceded, from the Russian Orthodox point of view. The first part of the book deals with an account of the history of the Christian Church from its origins down to the separation of the Eastern and Western Churches (pp. 9-132), including a brief survey of the historical background before the advent of Christianity.

This book will be of particular interest to non-Russian Orthodox readers as a general introduction to Russian Orthodoxy, inasmuch as a good portion of the text is generally concerned with a history of the Russian Orthodox Church both in Russia and elsewhere, including, pertinently enough, the United States. In an age in which anything about Russia and the Russians anywhere is news, this textbook can provide valuable insights into the history of the living Russian Orthodox Church and its problems—problems which the Orthodox Christian Church has always confronted and survived. The in-

tensely difficult circumstances under which the Russian Orthodox Church has had to operate in the past and even more so since the Communist domination of Russia and practically the whole of Eastern Europe where millions of Orthodox people have had to struggle desperately and heroically to preserve their Orthodox Faith, are clearly outlined by the authoress. Mrs. Koulomzin is honest in her presentation of the extremely difficult problems that the Orthodox Church is facing but she nevertheless exhibits a keen underlying faith throughout her book. Just as the Orthodox Christian Church has met and surmounted all obstacles, no matter how impossible they may have seemed in the past or how insurperable they may seem in the present age of Russian sputniks, there remains the abiding Faith of Christian Orthodoxy which has throughout the ages preserved undefiled the spiritual treasures of the Orthodox Christian Church and it is the basic thesis of this book that the Orthodox Christian Church will survive the present crises.

Though not a scholarly work (which it is expressly not meant to be), *The Orthodox Christian Church through the Ages* is a clearly written textbook of the history of the Orthodox Christian Church from the Russian Orthodox point of view. Orthodox religious educators would do well to consider the value of this textbook for use in advanced Sunday School classes and religious education classes. There are very few typographical errors in this book. More could have been said about Mount Athos, the major center of Orthodox monasticism, the Crusades and the Eastern Church,

and the very important role of the Ecumenical Patriarchate of Constantinople. There are a few facts that could stand clarification, but generally speaking the book is highly adequate as a textbook, though individual national Orthodox jurisdictions could well wish to utilize material about their own national Churches in place of the material on the Russian Church or else the individual teacher could supplement the Russian material with material about his own national jurisdiction. Finally, this book points up the need for an Orthodox textbook that will cut across national lines or else include representative material about all national Orthodox jurisdictions.

BYZANTINΗ ΜΟΥΣΙΚΗ

Υπό τὸν ἀνωτέρω τίτλον εἶχε τὴν ἔμπνευσιν ὁ ἀγαπητὸς φίλος Μουσικολ. κ. Χρήστος Βρυωνίδης, Καθηγητὴς τῆς Βυζαντινῆς Μουσικῆς εἰς τὴν ἐν BROOKLINE, MASS. Θεολογικὴν Σχολὴν τῆς Ἱερᾶς ἡμῶν Ἀρχιεπισκοπῆς, νὰ ἐκδώσῃ θαυμάσιον ἐγχειρίδιον πρὸς διδασκαλίαν αὐτῆς εἰς τοὺς σπουδαστάς τῶν Θεολογικῶν καὶ Ἱερατικῶν Σχολῶν, καὶ διὰ τοὺς ἐπιθυμοῦντας νὰ ἐπιδιοθοῦν εἰς τὴν ἐκμάθησιν τῆς Ἐκκλησιαστικῆς Βυζαντινῆς Μουσικῆς.

Τὸ ὅλον ἔργον τοῦ σοφοῦ καθηγητοῦ περιεκτικώτατον καὶ μετὰ πολλῆς ἐμβριθείας καὶ ἐπιμελείας συντεταγμένον, περιέχει ὅλην τὴν ἀναγκαιοῦσαν ὕλην πρὸς ἐκμάθησιν τῆς Θείας τέχνης μετὰ τὸν τρόπον ἐπαγωγὸν καὶ πρακτικώτατον, καὶ μετὰ παράθεσιν πλείστων παραδειγμάτων, λίαν ἐπεξηγηματικῶν, ὥστε ὁ διδασκόμενος νὰ εὐρίσκῃ τὴν ἐκμάθησιν αὐτῆς εὐχερῆ καὶ εὐληπτον.

Τὸ ἐγχειρίδιον αὐτὸ διηρημένον εἰς ὑπερπεντήκοντα κεφάλαια μετὰ ἀπλότητα καὶ συντομίαν, ἀλλὰ

καὶ ἀναλυτικώτατα γεγραμμένον, ἀναπληροῖ σπουδαίαν ἑλλειψιν τοιοῦτων ἔργων, καὶ ἀποτελεῖ πολὺτιμον καὶ χρήσιμον πράγματι ἐγχειρίδιον διὰ τοὺς σπουδαστάς τῆς Ἐκκλησιαστικῆς ἡμῶν Μουσικῆς.

Ἀναλύει μεθοδικώτατα καὶ μετὰ ὅλην τὴν δυνατὴν περίληψιν, τὴν ἐξέλιξιν τῆς καθ' ἡμᾶς Βυζαντινῆς Μουσικῆς ἱστορικῶς ἀπὸ τῶν ἀρχαιοτάτων χρόνων μέχρι τῶν ἡμερῶν μας, ὥστε νὰ ἔχῃ σχετικὴν ἰδέαν ὁ σπουδαστὴς περὶ τῆς προελεύσεως καὶ χρήσεως αὐτῆς ὑπὸ τῆς Ἐκκλησίας ἡμῶν. Εἰς ὀλίγας γραμμὰς παραθέτει τὸ ἀναμορφωτικὸν ἔργον τοῦ Ἱωάννου Δαμασκηνοῦ, ἀπὸ τῆς ἐποχῆς τοῦ ὁποῖου εἰσῆχθησαν εἰς τὴν Ἐκκλησίαν τὰ ἀργὰ ἄσματα, Χερουβικά, Κοινωνικά καὶ ἄλλα ὅμοια αὐτοῖς, τὰ γνωστὰ μετὰ τὸ ὄνομα παπαδικά.

Χωρίζει τὴν ὅλην ἐξέλιξιν εἰς περιόδους καὶ καταλήγει εἰς τὴν διαμόρφωσιν τῆς σημερινῆς ἀναλυτικῆς παρασημαντικῆς γραφῆς, ὡς αὕτη ἐπεξηγήθη καὶ διευτυπώθη ὑπὸ τῶν τριῶν Διδασκάλων τοῦ παρελθόντος αἰῶνος (1814), Χρυσάνθου Προύσης, Γρηγορίου Πρωτοψάλτου καὶ Χουρμουζίου Χαρτοφύλακος, καὶ τὴν ὁποίαν ἀναλυτικὴν γραφὴν μέχρι σήμερον μεταχειριζόμεθα.

Ἀναλύει τὴν δύναμιν καὶ ἀξίαν ἐκάστου χαρακτῆρος ποσότητος μετὰ πληθώραν γυμνασμάτων καὶ μετὰ ἀντιπαραβολὴν ἐνίοτε εὐρωπαϊκῶν, σημαιοφώνων πρὸς εὐκολωτέραν κατανόησιν ὑπὸ τῶν γυνωσκόντων καὶ ταύτην. Ἐξηγεῖ ἀναλυτικῶς τὴν χρῆσιν τῶν χροϊκῶν σημείων, κλάσματων, ἀπλῆς, ἄργου, γοργοῦ, διγόργου καὶ τῶν ὑποδιαίρέσεων αὐτοῦ μετὰ πλείστα ὅσα παραδείγματα.

Παραθέτει τὰς διαφόρους φθόρας καὶ τριῶν γενῶν καὶ τὰς κυριώτερας κλίμακας αὐτῶν, τὰ εἰ-

δη τῆς ὑφέσεως καὶ διέσεως μετὰ τὰς ὑποδιαίρέσεις αὐτῶν. Παράσσει τοὺς χαρακτῆρας τῆς ποιότητος μετὰ διάφορα ὑποδείγματα περὶ τῆς χρήσεως αὐτῶν. Δὲν παραλείπει δὲ νὰ κάμῃ λόγον καὶ περὶ τῆς σχετικῆς ὀρθογραφίας τῶν συνηθεστέων συνθέσεων τῶν χαρακτῆρων.

Κατόπιν τούτων πραγματεύεται καὶ περὶ τῶν ὀκτὼ ἡχῶν μετὰ τὴν διακρίνουσαν αὐτὸν συντομίαν πλὴν μετὰ παράθεσιν τῆς κλίμακας ἐκάστου αὐτῶν καὶ πολλῶν πρακτικῶν γυμνασμάτων καὶ ἐξηγῶν τῶν δεσποζόντων φθόγων ἐκάστου ἡχου.

Διὰ νὰ λάβουν δὲ γνῶσιν αὐτῶν σπουδασταὶ τῆς Βυζαντινῆς Μουσικῆς περὶ διαμορφώσεως ἐν γένει τοῦ τύπου ἱερῶν ἀκολουθιῶν ὅπως αὐταὶ σήμερον ἀπαντῶσιν εἰς τὴν Ἐκκλησίαν μας, παραθέτει τὰ ὀνόματα τῶν ὕμνογράφων καὶ μελοποιῶν τῶν διαφόρων ὕμνων καὶ ὠδῶν, διαιρῶν τὰς ἐποχὰς εἰς τὰς ὁποίας ἡκμασάν οὗτοι εἰς πέντε περιόδους, ἀπὸ τοῦ πρώτου μ. Χ. αἰῶνος μέχρι τῶν ἡμερῶν μας, οὕτως ὥστε ὁ ἐνασχολούμενος μετὰ τὴν Ἐκκλησιαστικὴν μουσικὴν, νὰ ἔχῃ ποῖον τινα ἰδέαν πῶς καὶ πότε καὶ ὑπὸ τίνων εἰσῆχθησαν εἰς τὴν Ἐκκλησίαν μας οἱ διάφοροι ὕμνοι, οἱ ὁποῖοι καθιερώθησαν μετὰ τὴν πάροδον τῶν αἰώνων, καὶ τοὺς ἀκούομεν, ὡς ἔχουν σήμερον, εἰς τὰς ἱερὰς ἡμῶν ἀκολουθίας.

Συνιστῶμεν ὅθεν θερμῶς τὸ ἐν λόγῳ ἐγχειρίδιον «τῆς BYZANTINΗΣ ΜΟΥΣΙΚΗΣ» τοῦ μουσικολ. κ. Βρυωνίδου, ὡς λίαν σπουδαῖον καὶ πολὺ χρήσιμον διὰ τοὺς σπουδάζοντας τὴν θείαν ταύτην ἐπιστήμην καὶ εἰς τοὺς καταγινομένους μετὰ τὴν Ἐκκλησιαστικὴν μας μουσικὴν.

ΠΡΩΤΟΠΡΕΣΒ. ΓΕΩΡΓΙΟΣ Π. ΝΑΣΣΗΣ

Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ

—Σύμφωνα με σχετικήν ἐγκύ-
λιον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς,
ἡ μελέτην τῶν διαφορῶν
μάτων, πού θά ἀπασχολήσουν
ἐν 14ην Κληρικολαϊκῇ Συνέλευ-
σιν, ὠρίσθησαν αἱ ἐπιτροπαὶ καὶ
Πρόεδροι αὐτῶν ὡς ἀκολου-
οῦσιν: Ἐπὶ τῶν Διοικητικῶν ὁ Θεο-
φίλ. Ἐπίσκοπος Νύσσης κ. Γερ-
μανός. Ἐπὶ τῶν Κατηχητικῶν ὁ
Θεοφίλ. Ἐπίσκοπος Ἐλαίας κ.
Γρηγορίου. Ἐπὶ τῶν Ἑλληνι-
κῶν καὶ Ἑλληνοαμερικανικῶν
Σχολείων ὁ Θεοφίλ. Ἐπίσκοπος
Ὀλύμπου κ. Δημήτριος. Ἐπὶ τῶν
Ὀικονομικῶν ὁ Θεοφίλ. Ἐπίσκο-
πος Ναζιανζοῦ κ. Ἰεζεκιήλ. Ἐπὶ
τῆς Φιλανθρωπικῆς δράσεως τῆς
Ἐκκλησίας καὶ τῆς Νεολαίας ὁ
Θεοφίλ. Ἐπίσκοπος Τροπαίου κ.
Πολύευκτος. Τῶν Φιλοπτώχων Ἀ-
σπασμάτων θά προεδρεύουν ἐκ
ἐπιτροπῆς ὁ Σεβασμ. Ἀρχιεπί-
σκοπος καὶ οἱ Θεοφιλέστατοι Ἐ-
πίσκοποι. Ἐπὶ τῆς ἐκλογῆς τῆς
ὀλομείας τῆς 15ης Ἐκκλησιαστι-
κῆς Συνελεύσεως ὁ Αἰδ. Γεώργιος
Παπαδέας καὶ ἐπὶ ὑποδείξεων
τῶν νέων μελῶν τοῦ Ἐντιμοτάτου
Πατριάρχου Συμβουλίου ὁ Αἰδ. Δημ.
Παπαδόπουλος.

—Οἱ ἔχοντες ἀπόψεις, αἱ ὁποῖαι
ἡτο δυνατόν νά προαγάγουν
τὰς ἐργασίας οἰασθῇποτε ἐκ τῶν
ἡς ἄνω ἐπιτροπῶν δύναται νά
πευθυνθοῦν ἀπὸ τοῦδε εἰς τοὺς
κ. Πρόεδρους τῶν.

—Δὲν ἐθεωρήθη σκόπιμον νά
ρισθοῦν Ἐπιτροπαὶ διὰ τὰ δύο
εἰσὶν ἰδρύματα, τὴν Θεολογι-
κὴν Σχολὴν καὶ τὴν Ἀκαδημίαν
τοῦ Ἁγίου Βασιλείου, διότι τὰ
ἰδρύματα αὐτὰ ἔχουν τὴν οἰκίαν
Εφορείαν. Θά μποροῦν ὁμοῦ οἱ
ἡνέδροι νά ζητήσουν πληροφο-
ρίας καὶ νά ὑποβάλλουν σχετικὰς
ρωτήσεις διὰ τὴν ἐργασίαν τῶν.

—Τὴν 27ην Φεβρουαρίου, ὁ Σεβ-
σιμώτατος Ἀρχιεπίσκοπος, προσ-
κλήσει τοῦ HON. HERBERT H.
LEHMAN, Γενικοῦ Διοργανωτοῦ
τῆς Ἀμερικανικῆς Ἐπιτροπῆς διὰ
τὸν ἑορτασμόν τῆς 10ης Ἐπετείου
τῆς Ἰδρύσεως τοῦ Κράτους τοῦ
Ἰσραὴλ, παρεκάθησεν εἰς τὸ ἐν
τῷ PIERRE HOTEL παρατεθὲν
ὑπὸ τῆς ὥς ἄνω Ἐπιτροπῆς ἐπί-
σημον Γεῦμα.

Παρέστησαν ἐπίσης: Ὁ Κυβερ-
νήτης τῆς Πολιτείας Νέας Ὑόρ-
κης κ. AVERELL HARRIMAN, ὁ
Δήμαρχος Νέας Ὑόρκης κ. RO-
BERT WAGNER, ὁ Γερουσιαστὴς
Νέας Ὑόρκης κ. JACOB K. JA-
VITS καὶ ἄλλαι προσωπικότητες.

Παρά τὸν Σεβ. Ἀρχιεπίσκοπον
ἐκάθητο ὁ παγκοσμίου φήμης ἀρ-
χιτέκτων κ. FRANK LLOYD WRI-
GHT, ὅστις ἐξέπληνσε τὰ σχέδια
τοῦ Ἑλληνορθόδοξου Ἱεροῦ Να-
οῦ, ὁ ὁποῖος θά ἀνεγερθῇ εἰς τὰ
κράσπεδα τῆς πόλεως MILWAU-
KEE, WISCONSIN. Ὁ κ. WRI-
GHT, τὸν ὁποῖον συνεχάρη διὰ
τοῦτο ὁ Ἀρχιεπίσκοπος, ἀπήντη-
σεν ὅτι εἶναι εὐτυχὴς διὰ τὴν τιμὴν
νά σχεδιάσῃ μίαν Ἑλληνορθόδο-
ξον Ἐκκλησίαν, καὶ ὅτι ἡ σύζυγός
του εἶναι Ὀρθόδοξος, καταγομένη
ἐκ Μαυροβουνίου, τῆς Γιουγκοσ-
λαβίας.

Παραπλεύρως τοῦ Ἀρχιεπισκό-
που ἐκάθητο ἐπίσης ὁ κ. JAMES
FARLEY, τ. Ὑπουργὸς τῶν Τα-
χυδρομείων.

Ὁ Ἀρχιεπίσκοπος συνεχάρη
θερμῶς τὴν Ἐπιτροπὴν ἐπὶ τῷ
ἑορτασμῷ καὶ ἐτόνισεν ὅτι εἶναι
ἰδιαίτερος εὐτυχὴς διότι παρίστα-
ται εἰς τὴν δεκάτην ἐπέτειον τῆς
Ἀνεξαρτησίας τοῦ Κράτους τοῦ
Ἰσραὴλ.

Ἐν τέλει ἐλήφθησαν ἀναμνη-
στικαὶ φωτογραφίαι.

—Διὰ δευτέραν ἐντὸς τοῦ Φε-
βρουαρίου φορὰν, συνήλθεν ἐν τῇ
Ἀρχιεπισκοπῇ τὴν 20(ην) 1958
ἡ ὀλομέλεια τοῦ Ἱερατικοῦ Συν-

δέσμου τῆς Α'. Ἐπισκοπικῆς Πε-
ριφερείας ὑπὸ τὴν προεδρίαν τοῦ
αἰδ. Ἰωάννου Πούλου, Προέδρου
αὐτοῦ, καὶ κατέληξεν εἰς τὰς
ἐξῆς ἀποφάσεις:

Α) Νά συνεχισθῇ καὶ τονωθῇ τὸ
ἐνδιαφέρον τοῦ Συνδέσμου ὑπὲρ
τοῦ ὑπ' αὐτοῦ ἰδρυθέντος «Σπιτιοῦ
τοῦ Πρωτοπόρου» ἥτοι Γηροκο-
μείου, καὶ νά ζητηθοῦν νέοι τρόποι
ἐξασφαλίζοντες οἰκονομικοὺς πό-
ρους χάριν αὐτοῦ. Εἰδικὴ Ἐπι-
τροπὴ ἐνεκρίθη, ἥτις ἤρχισεν ἤδη
τὰς ἐνεργείας τῆς πρὸς ἐπιτυχίαν
τοῦ ὅλου ἔργου.

Β) Ἐξεπονήθη νεώτερον Κα-
ταστατικὸν τοῦ Ἱερατικοῦ Συν-
δέσμου υἱοθετηθὲν ὁμοφώνως ὑ-
πὸ τῆς ὀλομείας. Εἰς τοὺς σκο-
ποὺς τοῦ Συνδέσμου ἐνετάχθη—
διὰ τοῦ νέου Καταστατικοῦ—καὶ
ἡ ὑποστήριξις τοῦ Σπιτιοῦ τοῦ
Πρωτοπόρου καὶ ἡ προσπάθεια
εὐδοώσεως καὶ ἀναδείξεως αὐτοῦ.

Γ) Ἀπεφασίσθη ὅπως αἱ συνε-
δριάσεις τῆς ὀλομείας, οἷσαι ἁ-
ραϊαὶ κατὰ τὸ παλαιὸν Καταστα-
τικόν, λαμβάνουν χώραν ἐξάκις
τὸ ἔτος.

Εἰς τὴν Συνεδριάσιν παρευρί-
σκετο ἀντιπροσωπεύων τὴν Α. Σε-
βασμιότητα, ὁ Θεοφιλέστατος Ἐ-
πίσκοπος Κωνσταντίας Κύριος Γερ-
μανός.

2α ΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ

—Τὴν 14ην Φεβρουαρίου ἐγένινεν
Γενικὴ Συνέλευσις τῶν Μελῶν τοῦ
GREEK ARCHDIOCESE, WEL-
FARE FOUNDATION. Ἡ Συνέ-
λευσις ἀπεφάσισεν νά ἀγοράσῃ
νέον οἰκόπεδον διὰ τὴν ἰδρύσιν
τοῦ Γηροκομείου ἀντὶ \$78.5000.00,
ἐκ 47 ἑκταρίων ἀποτελούμενον εὐ-
ρισκόμενον δὲ εἰς τὸ DU PAGE
COUNTY (ARMY TRAIL RD. &
LOMBARD RD.) καὶ νά πωλήσῃ
τὸ εἰς χεῖρας τῶν οἰκόπεδον ἄν-
τι \$72.000.00. Ἀνεκοινώθη ἐπίσης,
ὅτι ἐντὸς ὀλίγων ἐβδομάδων θά
γίνῃ, κατόπιν ἐπιμελημένης σπου-

δης, ή έκλογή του 'Αρχιετέκτο-
νος και ή οικοδόμησις του κτιρίου,
τò όποϊον κατ' άρχήν πρόκειται
νά στεγάσῃ 100 πρόσωπα, θά άρ-
χίσῃ κατά τò φθινόπωρο του τρέ-
χοντος έτους.

ΔΙΕΥΘΥΝΣΙΣ ΠΑΙΔΕΙΑΣ

—Η συγκέντρωσις πρòς τιμήν
του ήμερησίου 'Ελληνικοῦ τύπου,
ήτις είχεν αναβληθῇ θά γίνῃ τήν
27ην τρέχοντος μηνòς Μαρτίου,
ήμέραν Πέμπτην καί ώραν 7:30
μ.μ., εἰς τò MCMILLIN ACADE-
MIC THEATER, COLUMBIA U-
NIVERSITY.

—Ο κύριος όμιλητής κατά τήν
ώς άνω συγκέντρωσιν εἶναι ή Α.
Σ. ό 'Αρχιεπίσκοπος εἰς τόν όποϊον
ἀνήκει καί ή πρωτοβουλία διὰ
τήν ἀφιέρωσιν του προγράμματος
τῆς 'Εβδομάδος τῶν 'Ελληνικῶν
Γραμμάτων εἰς τόν 'Ελληνικόν
Τύπον. Τιμώμενοι εἶναι οἱ Διευ-
θυνταί τήν έφημερίδων 'Εθνικός
Κήρυξ καί 'Ατλαντίς κ. κ. Μπ.
Μαρκέτος καί Σολ. Βλαστός. Εἰς
τήν τιμητικήν αὐτήν συγκέντρω-
σιν προσκληθέντες, θά παραστοῦν
αἱ διπλωματικά ἀρχαί τῆς 'Ελ-
λάδος, οἱ ήγέται τῶν μεγάλων
ὀργανώσεων καί οἱ ὁμογενεῖς τῆς
Νέας 'Υόρκης. "Ετεροι ὁμιληταί
εἶναι ό καθηγητής τῆς Ιατρικῆς
κ. Α. Λατζούνης καί πλείστοι ἀπό
τούς ήγέτας τῶν ὀργανώσεων καί
κοινοτήτων.

—Η 25 Μαρτίου θά έορτασθῇ
εἰς ὅλας τὰς κοινότητες μέ τήν
συμμετοχήν ὄλων τῶν ὁμογενῶν,
παλαιῶν καί νέων. 'Απεστάλη έγ-
καίρως εἰς τούς ἀρμοδίους ἐκ-
παιδευτικούς κατάλληλον ὕλικόν
διὰ τὰς σχολικάς συγκεντρώσεις
καί έορτάς.

—"Ηρχισαν αἱ προετοιμασίαι εἰς
τὰς κοινότητας διὰ τήν δεκάτην
τετάρτην Κληρικολαϊκήν Συνέλευ-
σιν, ήτις θά γίνῃ τήν 29ην 'Ιουνίου
μέχρι τῆς 5ης 'Ιουλίου εἰς SALT
LAKE CITY, UTAH. Τò θέμα τῆς
παιδείας θά τύχῃ καί πάλιν ὅλης
τῆς προσοχῆς τῶν ἀντιπροσώπων.
Μεταξὺ τῶν κυριωτέρων ἐκπαιδευ-
τικῶν θεμάτων εἶναι ή εξέτασις
τρόπων καί μέσων διὰ τήν ἀπό-

κτησιν καταλλήλων καί συγχρο-
νισμένων βιβλίων, βοηθημάτων καί
έποπτικῶν μέσων.

—Η ένταῦθα 'Ελληνική παιδεία
μελετᾶται μετ' ένδιαφέροντος έν
'Ελλάδι ὡς πλευρά τῆς εὐρυτέρας
μελέτης του ὅλου θέματος τῆς
'Ελληνικῆς ἐκπαιδεύσεως. 'Ενδεί-
ξεις ὑπάρχουν, ὅτι οἱ ἀρμόδιοι έν
'Ελλάδι ἐκτιμῶντες κατ' ἀξίαν τὰς
ένταῦθα ὀργανωμένας ἐπιδόσεις
εἰς τόν ἐκπαιδευτικόν καί πολι-
τιστικόν τομέα θά ἔλθουν ἀρωγοί
εἰς τὰ κεφάλαια τῶν έποπτικῶν
μέσων τὰ ὁποῖα κρίνονται ὅλως
ἀναγκαῖα διὰ τήν αἰσθητοποίησιν
του 'Ελληνικοῦ πολιτισμοῦ καί γε-
νικώτερον τῆς ὅλης εἰκόνος τῆς
'Ελλάδος.

—Η 'Αμερικανική παιδεία, τό-
σον ή βασιική ὥσο καί ή ἀνωτέρα,
προσανατολίζεται διαρκῶς καί ἐ-
πιτυχέστερον πρòς τὰς θεμελιώ-
δεις ἀρχάς καί τὰς ἀξίας του 'Ελ-
ληνικοῦ Πολιτισμοῦ. Ο νέος αὐ-
τός προσανατολισμός ἀντικατο-
πρίζεται πιστῶς εἰς τὰς ἐκδό-
σεις, τὰ περιοδικά καί κυρίως εἰς
τόν σχετικόν ἐμπλουτισμόν τῶν
προγραμμάτων σπουδῶν.

ΚΑΤΗΧΗΤΙΚΟΝ ΓΡΑΦΕΙΟΝ

—Δι' ἐγκυκλίου του Σεβασμιω-
τάτου 'Αρχιεπισκόπου ἀνακοινοῦ-
ται ὅτι θά λειτουργήσῃ κατά τò
προσεχές θέρος τò ἔκτον κατά σει-
ράν Κατηχητικόν Φροντιστήριον
εἰς τήν 'Ακαδημίαν 'Αγίου Βασι-
λείου ἀπό τῆς 1ης μέχρι τῆς 19ης
'Ιουλίου. Εἰς τήν ἐγκύκλιον τονί-
ζεται τò ένδιαφέρον τῆς 'Αρχιεπι-
σκοπῆς διὰ τόν ἀρτιώτερον καταρ-
τισμόν τῶν κατηχητριῶν μας καί
ή ἀνάγκη, ὅπως αἱ Κοινότητές μας
έπωφεληθοῦν τῆς εὐκαιρίας νά
ἀποκτήσουν κατηρητισμένα στελέχη
διὰ τήν προαγωγήν του κατηχητι-
κοῦ των ἔργου.

—Τò Κατηχητικόν Γραφεῖον ἀ-
πέστειλε πρòς τούς 'Ιερατικούς
Προϊσταμένους τῶν Κοινοτήτων
μας STATISTICAL REPORT διὰ
τήν συγκέντρωσιν πληροφοριῶν
σχετικῶς μέ τήν κατηχητικήν κί-
νησιν του τρέχοντος σχολικοῦ ἔ-
τους. Εἰς τήν συνοδευτικήν ἐπι-

στολήν παρακαλοῦνται οἱ 'Ιερε-
μας νά ἐπιστρέψουν τò Στατιστι-
κόν Δελτίον συμπληρωμένον ἡ
συντομώτερον, προκειμένου ἡ
χρησιμοποίηθῃ αἱ σχετικά πλη-
ροφορία κατά τήν σύνταξιν τῆς
έκθέσεως πρòς τήν ΙΔ' Κληρικῇ
λαϊκήν Συνέλευσιν. 'Επίσης παρα-
καλοῦνται νά σημειώσουν εἰς τὴν
οἰκείαν στήλην του Δελτίου τὰ
νόματα τῶν Κατηχητῶν καί Κα-
τηχητριῶν, ποὺ συνεπλήρωσαν
πρόκειται νά συμπληρώσουν κατὰ
τò τέλος του τρέχοντος σχολικοῦ
έτους τριετῇ ή πενταετῇ ὕπηρεσι-
αν, διὰ νά ἀπονεμηθοῦν εἰς αὐτοῦς
τὰ ἀντίστοιχα Πιστοποιητικά 'Α-
ναγνωρίσεως τῆς Κατηχητικῆς τῶν
ὕπηρεσις.

ΑΚΑΔΗΜΙΑ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

—Κατὰ τήν έορτήν ἐπ' εὐκαιρί-
α τῆς 'Εβδομάδος τῶν 'Ελληνικῶν
Γραμμάτων καί του 'Ελληνικοῦ
Τύπου, ήτις ἀναβληθεῖσα λόγω
ἀσθενείας του Σεβασμιωτάτου 'Αρ-
χιεπισκόπου ἀπεφασίσθη νά γίνῃ
τήν 27ην Μαρτίου εἰς τò MCMIL-
LIN ACADEMIC THEATER, ἐκ-
λήθησαν νά παρουσιάσουν μουσι-
κόν καλλιτεχνικόν πρόγραμμα αἱ
Φοιτήτριά του Κολλεγιακοῦ Τμή-
ματος τῆς 'Ακαδημίας. Τò πρό-
γραμμα τοῦτο, ὑπò τήν διεύθυν-
σιν του καθηγητοῦ τῆς μουσικῆς
κ. Θ. Μέλλου, περιλαμβάνει ἐκλε-
κτὰ χορωδιακά ἄσματα μεγάλων
μουσικοσυνθετῶν, ὡς καί τοιαῦτα
πατριωτικοῦ καί ἐθνικοῦ περιεχο-
μένου.

—Τò "Υπατον Προεδρεῖον τῆς με-
γάλης μας 'Οργάνωσεως ΑΧΕΠΑ
προσεκάλεσεν ὁμάδα μαθητριῶν
του Δημοτικοῦ Σχολείου καί του
JUNIOR HIGH SCHOOL τῆς 'Α-
καδημίας εἰς τò ἐτήσιον BAN-
QUET τῆς 'Οργάνωσεως έν WASH-
INGTON, D. C. Αἱ προσκληθεῖ-
σαι μαθήτριά, συνοδευόμεναι ὑπò
τῶν διδασκαλισσῶν των, παρεκά-
θησαν εἰς τò BANQUET καί προε-
κάλεσαν συγκίνησιν εἰς τούς πα-
ρευρισκομένους μέ τὰ ὠραία ἄ-
σματα, ποὺ ἔψαλαν.



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Sunday School 11:00 A.M.
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Orthros 9:00 A.M.
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Sunday School 10:00 A.M.
Greek School 4:30—6:30 P.M.

σιν τῆς Λατινοαμερικανικῆς φυ-
σῆς, ἀλλ' ὅτι καὶ εἰς τὴν ἰδιάζου-
σαν αὐτῆς ψυχρὸν συνθεσιν ἀρμόζει
ἐκ τῆς πρῶτης ἀρχαίας καὶ ἀλώθη-
τος πίστις τῆς ἀρχαίας ἀδιαίρε-
τοῦ Ἐκκλησίας, ἐν τῇ ὁποία καὶ
τῆς ὁποίας ἡ φυλὴ αὕτη τὸ
ἁγίον ἀνασυνεκροτήθη καὶ ἀπε-
σταλλώθη.

Ἐξ αἰτίας τῆς ἀλληλογνωρι-
ας ταύτης, τὸ ἐνδιαφέρον πολ-
ὺν Ἰσπανοφώνων διανοουμένων
τὴν Ὁρθοδοξίαν ηὑξήθη ση-
μαντικῶς ἢ δὲ προαναφερθεῖσα
Ἐκκλησία τοῦ Ἰησοῦ, τὸν πρῶτον
Ρωμαιοκαθολικὸν τῶν Μεξικῶν,
ἐκτίσεν ἕκτοτε νὰ παρουσιάσῃ ση-
μαντικὰ καὶ λίαν ἐλπιδοφόρους
ἰσχύεις πρὸς μίαν πλέον ἐπίσημον
ἐκκλησιαστικὴν ἐπικοινωνίαν με-
τὰ τῆς Ὁρθοδοξίας. Ἐπίσης ἡ
πρῶτη Ρωμαιοκαθολικὴ Ἰσπανό-
φωνος Ἐκκλησία τῶν Φιλιππίνων
ἦλθεν εἰς ἀνεπισημὸς ἐ-
παφὰς μετ' ὀρθοδόξων ἀντιπρο-
σώπων. Εἰς δὲ τὸ Τέξας τῶν ἡ-
μετέρων Πολιτειῶν, ἱερεῖς τινὲς
ἀλωταί, μεταστραφέντες εἰς τὴν
ὀρθοδοξίαν, ἤρχισαν μίαν διαφω-
τιστικὴν ἐκστρατείαν, ἥτις ἔσχεν
ἐπακόλουθον τὴν προσέλκυσιν
ἡμικαθολικῶν λαϊκῶν ὁμάδων Ἰ-
σπανοφώνων μετὰ δὲ ταῦτα, ἐν

συνενοήσει μετὰ τῆς ἀρμολογίας αὐ-
τῶν τοπικῆς Ὁρθοδόξου Ἐκκλη-
σιαστικῆς Ἀρχῆς, μετέφεραν τὰ
λειτουργικὰ κείμενα εἰς τὴν Ἰ-
σπανικὴν γλῶσσαν, τὴν ὁποίαν
ἐκτοτε χρησιμοποιοῦν, τόσοις εἰς
τὸ κήρυγμα καὶ τὴν κατήχησιν,
ὅσον καὶ εἰς τὴν λατρείαν.

Καὶ βεβαίως πολλὰ εἶναι αἱ
δυσκολίαι, αἵτινες παρουσιάζονται
διὰ τὴν ἀποδοχὴν Ἰσπανοφώνων
πρῶτον Ρωμαιοκαθολικῶν ὁμάδων
ἐντὸς τῶν κόλπων τῆς Ὁρθοδό-
ξου Οἰκουμενικῆς Ἐκκλησίας. Ἡ
δὲ ἐξ ἀρχῆς ἀντιμετωπίζονται διὰ
τοῦτο βαρύνοντα προβλήματα ἱστο-
ρικοθεολογικῆς, λειτουργικῆς καὶ
ψυχολογικῆς ἔτι χροιάς. Παρὰ
ταῦτα, ἐπὶ μᾶλλον καὶ μᾶλλον αὐ-
ξάνεται ὁ ἀριθμὸς τῶν Λατινοα-
μερικανῶν διανοουμένων, τῶν ἁ-
νακαλυπτόντων τοὺς δόλους καὶ
τὰς δεισιδαιμονικὰς κακοδοξίας,
διὰ τῶν ὁποίων τὸ Βατικανὸν ἐπὶ
αἰῶνας ἐπιτηδεῖως ἐξεμεταλλεύθη
αὐτοὺς πολιτικῶς τε καὶ οἰκονο-
μικῶς αἱ δὲ προλήψεις καὶ συ-
κοφανταί, ἅς ὁ Ρωμαιοκαθολικι-
σμός διέδιδεν εἰς βάρος τῆς Ὁρ-
θοδοξίας, αἴρονται ὑπὸ τὸ φῶς
τῶν ἀντικειμενικῶς γενομένων
κριτικοῖστορικῶν ἔρευνῶν.

Ἡ Ἑλληνορθόδοξος Ἀρχιεπι-

σκοπὴ Ἀμερικῆς, ἠθικῶς ἐνισχύ-
ουσα τὴν ὁμαδικὴν ταύτην ὑποσυ-
νείδητον τάσιν τοῦ Ἰσπανισμοῦ
τοῦ Νέου Κόσμου πρὸς ἐπιστρο-
φὴν εἰς τὴν πρωταρχικὴν αὐτοῦ
πίστιν καὶ παράδοσιν, ἀνταποκρί-
νεται πλήρως, διὰ μίαν ἔτι φοράν,
εἰς τὴν φυλετικὴν ἀποστολὴν αὐ-
τῆς, ὡς φάρου τῆς Θρησκευτικῆς
ἀληθείας ἐν τοῖς ἔθνεσι καὶ τοῖς
πεπλανημένοις. Τὸ δὲ Οἰκουμενι-
κὸν Πατριαρχεῖον, διὰ τῆς ἀνω-
τάτης ἐπευλογίας τοῦ ὅλου ἔργου,
ἀποκτᾷ ἐν τῷ Ἰσπανισμῷ νέον
πολύτιμον στοιχεῖον διὰ τὴν αἰ-
γλήν τῆς ὄντως καθολικῆς αὐ-
τοῦ πνευματικῆς ἀκτινοβολίας
καὶ ἡ παγκόσμιος Ὁρθοδοξία,
ἡ Ἐκκλησία αὕτη τοῦ Θεοῦ, ἡ
ἀποτελούμενη ἀπὸ τοὺς πιστοὺς
ὅλων τῶν φυλῶν, γλωσσῶν καὶ
χρωμάτων, ὡς «ἐν ἰαματισμῷ δια-
χρῶσθαι πεποικιλμένη» (Ψαλμ. 44,
10), προσθέτει ἐκ νέου τὸ κό-
σμημα τῆς Ἰσπανικῆς ἀρχαίας
Ὁρθοδόξου φυλῆς εἰς τὸν στέ-
φανον τῆς δόξης αὐτῆς, ἀποδεχο-
μένη ἐν μητρικῇ ἀγαλλιάσει τὴν
βαθμιαίαν ἐπιστροφὴν τοῦ ὑπὸ
τοῦ ζυγοῦ αἰρετικῆς κακοδοξίας
ἐπὶ σειρὰν αἰώνων αἰχλαλωθέν-
τος Ἰθροαμερικανικοῦ λαοῦ.



Περάβετε ένα αυλαράμυλο θαλασσίον βγήν

ΕΛΛΑΔΑ...

ΤΗ ΧΩΡΑ ΤΗΣ ΑΙΩΝΙΑΣ ΑΝΟΙΞΕΩΣ...

ΜΕ ΤΟ ΜΟΝΟΝ ΥΠΟ ΕΛΛΗΝΙΚΗΝ ΣΗΜΑΙΑΝ
ΥΠΕΡΩΚΕΑΝΕΙΟΝ ΕΙΣ ΤΑΚΤΙΚΗΝ ΓΡΑΜΜΗΝ
ΝΕΑΣ ΥΟΡΚΗΣ — ΠΕΙΡΑΙΩΣ

ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ

ΑΠΛΟΧΩΡΙΑ — ΑΝΕΣΙΣ — ΕΥΣΤΑΘΕΙΑ

Τὸ ἔθνικὸν ὑπερωκεάνειον «ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ» μετέφερε κατὰ τὸ 1957 τὸν μεγαλύτερον ἀριθμὸν ἐπιβατῶν ἀπὸ τῆς ἐνάρξεως τῶν δρομολογίων του. Τὸ γεγονός αὐτὸ καθὼς καὶ ὅτι καὶ τὸ 1958 θὰ μεταφέρῃ στὴν Ἑλλάδα σχεδὸν ὅλες τὶς ἐκδρομὰς τῶν ὁργανώσεων, ἀποτελοῦν τρανὰ δείγματα τῆς προτιμῆσεως τῶν ὁμογενῶν μας πρὸς αὐτό.



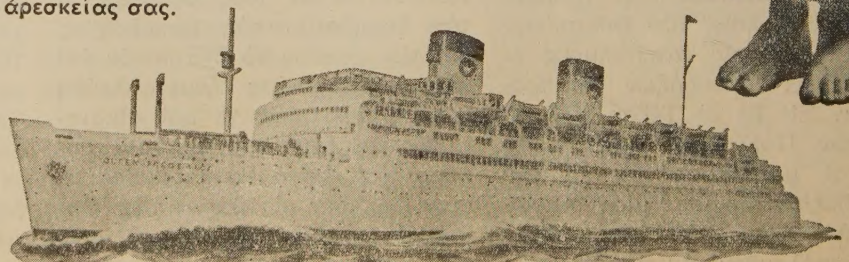
ΑΠΛΟΧΩΡΙΑ . . . ΠΕΡΙΠΟΙΗΣΙΣ . . . ΠΟΛΥΤΕΛΕΙΑ . . . καὶ ΜΟΝΑΔΙΚΗ ΣΤΑΘΕΡΟΤΗΣ. Αὐτοὶ εἶναι οἱ βασικοὶ λόγοι οἱ ὅποιοι ἔχουν κἀνὴ τὸ «ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ» τὸ λαοφιλέστερον ὑπερωκεάνειον τῆς γραμμῆς. Τὰ πολυτελῆ Suites τῆς πρώτης θέσεως ἔχουν καταστή πλέον θρυλικά διὰ τὴν εὐρυχωρίαν καὶ πολυτέλειάν τους. Δίπλα ὅμως σὲ αὐτὰ καὶ οἱ καμπίνες τῆς Τουριστικῆς συναγωνίζονται εἰς εὐρυχωρίαν καὶ ἀνέσεις τὰ διαμερίσματα τῆς πρώτης.

Τὸ ὑ/π ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ συνεισφέρει εἰς τὴν διατήρησιν τοῦ ΕΥΓΕΝΙΔΕΙΟΥ ΙΔΡΥΜΑΤΟΣ, ποῦ συντέλει εἰς τὴν ἀνάπτυξιν τῆς τεχνικῆς ἐκπαίδευσεως στὴν Ἑλλάδα.



Ἀξιωματικοὶ καὶ ἄνδρες τοῦ ὑ/π ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ μὲ ἐπικεφαλῇ τὸν λαοφιλῆ της Κυβερνήτη Ναύαρχο Κ. Κοντογιάννη, δὲν ἔχουν παρὰ ἓνα μόνον σκοπὸ. Νὰ χαρίσουν στοὺς ἐπιβάτες τους ἓνα ἀξέχαστο ταξεῖδι στὴν Ἑλλάδα.

Διὰ περισσοτέρας πληροφορίας ἀποταῖτε εἰς τὸν Ταξιδιωτικὸν Πράκτορα τῆς ἀρεσκείας σας.



ΕΚΔΡΟΜΑΙ ΕΙΣ ΕΛΛΑΔΑ ΤΟ 1958

ΜΕ ΤΟ

Υ/Π ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ

Α Χ Ε Π Α
Μαρτίου 19
Γ Κ Α Π Α
Ἀπριλίου 12

ΛΑΚΕΔΑΙΜΟΝΙΩΝ

Ἀπριλίου 12

ΜΙΚΡΑΣΙΑΤΑΙ ΚΑΙ ΘΡΑΚΕΣ

Μαΐου 11

ΠΑΝΣΑΜΙΑΚΗ

Μαΐου 11

ΠΡΟΣΚΥΝΗΜΑ ΑΓΙΑΣ

ΜΑΡΚΕΛΛΑΣ

ΧΙΑΚΩΝ ΣΩΜΑΤΕΙΩΝ

Μαΐου 11

ΠΑΝΛΗΜΝΙΑΚΗ

Ἰουνίου 7

ΠΑΝΑΡΚΑΔΙΚΗ

Ἰουλίου 4

Ἀπριλίου 13, ἕκτακτος προσ-
έγγις εἰς ΒΟΣΤΩΝΗΝ.